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Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY



AT
BANKIPORE
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VOLUME VIII
(PERSIAN MSS.)

BIOGRAPHY, ROMANCES, TALES
AND
ANECDOTES

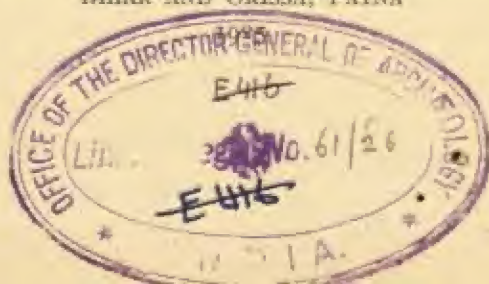
Prepared by
MAULAVI ABDUL MUQTADIR

Khan Bahadur

091.4927
O. P. L. B.

Ref 091.49155
O. P. L. B.

PRINTED FOR THE GOVERNMENT OF BIHAR AND ORISSA
BY THE BAPTIST MISSION PRESS, CALCUTTA
AND
PUBLISHED BY THE SUPERINTENDENT, GOVERNMENT PRINTING,
BIHAR AND ORISSA, PATNA



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PREFACE.

THE present is the eighth volume of the Catalogue of Arabic and Persian MSS. in the Oriental Public Library at Bankipore, and the sixth dealing with the Persian MSS. It contains notices of 120 MSS., which, added to the contents of the first five volumes, brings up the total to 768 MSS.

Of these 120 MSS., the first 77 belong to the important section, Biography. This section comprises a number of very rare works, including several early and very valuable *Taḍkirahs* of the *Shaykhs* and poets of early times. The remaining 43 MSS. are arranged under the heading Romances, Tales and Anecdotes.

Manuscripts of special interest have been described in detail in the Catalogue; but particular attention may be invited to the following:—

- No. 654. A very neatly written and correct copy (dated A.H. 1044) of Sayf-ud-Dīn's *Āẓār-ul-Wuzarā*, containing biographical notices of the most distinguished Wazirs from the earliest times down to the reign of Mirzā Sultān Husayn Bāiqarā (A.H. 873-911).
- No. 659. An old and correct copy of the first part of Farīd-ud-Dīn 'Attār's *Taḍkirat-ul-Auliya*, dated A.H. 724.
- No. 660. Another old and neatly written copy of the same *Taḍkirah*, dated A.H. 830.
- No. 662. A very rare copy of *Ṣafwat-uṣ-Ṣafā* by Ibn-i Bazzāz, containing a detailed account of the life of the celebrated saint Shaykh Ṣafī-ud-Dīn Ishāq, the ancestor of the Ṣafawī Kings of Persia.
- No. 663. An exceedingly valuable and beautifully written copy of *Majālis-ul-Ushshāq*, containing a number of illustrations in the finest Persian style.
- No. 671. *Kalimāt-uṣ-Ṣādiqīn*. A very valuable and rare work, containing biographies of saints who lie buried in Dihli.

- No. 673. A copy of Dārā Shikūh's Saffnat-ul-Auliya, revised and collated by the author himself.
- No. 676. Mir'āt-ul-Asrār. A rare and very valuable work on the lives of the renowned saints from the rise of Islām down to the ninth century of the Muhammadan era.
- No. 684. A very valuable copy of a portion of Taqi Kāshī's Taḍkirah of Persian poets, revised and collated by the author himself.
- Nos. 685-686. 'Urafāt-ul-Āshiqin. An extremely rare and very extensive Taḍkirah of Persian poets by Taqi Aḥadi, complete in two volumes.
- No. 690. A copy of the very rare third volume of Khush-gū's Taḍkirah of Persian poets (سغیند خوشگور), containing notices of contemporary poets.
- No. 691. A copy of Azād Bilgirāmī's Yad-i Baydā, partly in the handwriting of the author himself.
- No. 701. A rare copy of Gul-i Ra'nā by Lachhmi Narāyan Shafiq on the lives of Persian poets, both Hindū and Muslim.
- Nos. 704-705. Khulāṣat-ul-Kalām by 'Alī Ibrāhīm Khān Khālil, containing biographical notices of those poets who wrote Maḡnawīs, with copious extracts from their works.
- No. 708. The first-half of the rare and extensive Taḍkirah of Persian poets (صحف ابراهیم), by the same 'Alī Ibrāhīm Khān.
- No. 719. A rare Persian translation of the famous biographical dictionary of Ibn-i Khallikān.
- No. 722. A rare copy of the Khātimah of 'Abd-ul-Bāqī Nahāwandī's Ma'āṣir-i Raḥimī.

Mainly on account of the great economy involved, it has been decided to print this and succeeding volumes of the Catalogue in Calcutta instead of in London, as formerly. This has necessitated a change in the arrangements made by the Government of Bihar and Orissa for supervising the preparation and publication of the volumes. Sir E. Denison Ross, Kt., C.I.E., Ph.D., under whose supervision the work of cataloguing the MSS. in this Library was first started, very kindly continued, even after leaving India in 1914, to pass the final proofs for the Press. This is no longer possible,

however, now that the printing is being done in Calcutta ; and the following are the arrangements under which the present volume of the Catalogue appears. It has been prepared by the Persian cataloguer, Khan Bahadur Abdul Muqtadir, who requires no introduction to those acquainted with the scholarly character of his earlier volumes. The volume has been carefully revised under the direction of Mr. J. A. Chapman, Librarian of the Imperial Library, Calcutta, who, since Sir Denison Ross left India, has been responsible for the final revision (in India) of both the Persian and Arabic volumes of the Catalogue. The local supervision of the cataloguing work is, at present, in the hands of Mr. E. A. Horne, who, in the absence of Mr. Chapman on leave in England, has seen the present volume through the Press.



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ERRATA.

Page		Line	
17	..	11	.. " Bashar Hâfi " should be " Bishr Hâfi."
29	..	1	.. " regna " should be " regnal."
34	..	18	.. " گیتی فروز " should be " گیتی نور "
43	..	31	.. " 103 " should be " 104 "; and the serial numbers that follow it should be increased by one.
51	..	24	.. " Bustâmi " should be " Bistâmi."
53	..	2	.. " Ayd " should be " Zayd."
56	{	2	.. " Bashar " should be " Bishr."
		24	.. " Darâni " should be " Dârâni."
		38	.. " Dinâwari " should be " Dinawari."
58	..	24	.. " Qudayb " should be " Qadib."
77	..	33	.. " founded on " should be " on which is founded."
103	..	8	.. " Aksîr " should be " Ikîr."
126	..	20	.. " اس " should be " من."
146	..	35	.. " ترجمہ چیل " should be " ترجمہ چیل حدیث "
177	..	9	.. " لطائف الظرایف " should be " لطائف الظرایف "
171-195..			.. The page-heading (odd pages) should be " Romances, Tales and Anecdotes."

PERSIAN MANUSCRIPTS.

BIOGRAPHY.

CHRIST.

No. 649.

fol. 179 ; lines 14 ; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

مرآت القدس

MIR'ÂT-UL-QUDS.

THE life of Christ, based on the Gospels.

Author : Padre Geronimo Xavier پادری ژيرو نيمو شوير .

Beginning :—

بسم الله الاب و الابن و الروح القدس اله واحد مرات القدس كه دران
گذارش مي يابد داستان احوال عجيب حضرت ايشوع كريستس و بيان
پاره تعليم آسماني و معجزاتي بزرگ قدر او - گفتار اندر خطاب زمين بوس *
چون آوازه عجائبات مسيح بلند كرديد و در روي زمين پراگنده
شد النج *

The author, a Jesuit, was a native of Navarre. He joined the Mission at Goa in 1571 and died there in 1617. See Zedler's Lexikon, s.v. Xaverius (Hier); Biogr. Univ. s.v. Xavier (Jérôme); Dorn, St. Petersburg Catalogue, pp. 243-246; Rieu, i., p. 3; Ethé, Bodl. Lib. Cat. No. 364; Ethé, India Office Lib. Cat. Nos. 619-620; W. Pertsch, p. 57.

The work was edited, with a Latin translation, by Louis de Dieu, under the title of "*Historia Christi Persice*," Lugduni Bat., 1639.

The same wrote a history of St. Peter, also edited by L. de Dieu, Lugd. Bat., 1639; lives of all the twelve apostles, written in 1609, a copy of which is mentioned by Uri, p. 270; a Persian translation of the Psalms; and the "Guide of Kings," addressed to Jahāngir in 1609; see *Bibliotheca Marsdeniana*, p. 395.

We are told by the author in the preface that the emperor Akbar desired him to write an account of Christ's life in Persian. Hence the composition. In the conclusion he says that he collected his materials from the Gospels at Āgrah, where he was assisted in his Persian translation by Maulānā 'Abd-us-Sattār bin Qāsim Lāhaurī مولانا عبد الساتر بن قاسم لاہوری.

In the preface, fol. 4^b, he refers us for a detailed account of the subject to his other work *Ā'inah-i-Haq Numā* آئینہ حق نما, which, he says, he had then very nearly completed. The date and place of composition, given at the end of the preface, are Āgrah, 15 Urdi Bihisht, A.D. 1602 = A.H. 1011 (wrongly written here 1612 هزار و شش و شصت و دو), for in the conclusion he distinctly says that he completed the work at Āgrah in the forty-seventh year of Akbar's reign (A.D. 1602).

The work is divided into four chapters as follows:—

I. Christ's infancy: باب اول در غفولیت مسیح و پرورش یافتن او, on fol. 4^b.

II. His miracles and teaching: باب دوم در معجزات و تعلیم او, on fol. 46^b.

III. His pains, sufferings and death: باب سیم در جفاها و محنتها و مرگ مسیح, on fol. 144^a.

IV. His resurrection and ascension: باب چهارم برخاستن مسیح از قبر و رفتن او بر آسمان, on fol. 164^a.

A good and correct copy, with marks of collation in some places. References to the Gospels and other works are noted in the margins in red. Written in beautiful Nasta'liq within gold and coloured ruled borders with an illuminated, now faded, head-piece. The headings are written in red.

The name داستان مسیح, by which the work is commonly known, is written in red as a running title at the top of every other page.

Dated 19th Dūlqa'ad, A.H. 1037.

Presented to the library by Sayyid Şafdar Nawwāb of Patna.

No. 650.

fol. 37 ; lines 19 (in 4 coll.) ; size $8\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The same.

An incomplete copy of the preceding work.

The beginning of this copy is different from that of the above. It begins thus :—

پس از ستایش آفریدگار دو جهان و تمجید شایع درمآندگان الخ *

The first line on fol. 2^a of the above copy corresponds with the sixth on fol. 2^a of the present. It breaks off in the middle of the first-half of Chapter 11, with the line corresponding with line 12, fol. 71^a, line 12, of the preceding copy.

Written diagonally in small Nasta'liq on thin, but good paper, within three gold-ruled columns with an illuminated head-piece.

The title دامنن مسیح is found here on fol. 1^b.

The copy has numerous clerical errors.

Dated A.H. 1013.

Scribe : عبد الرزاق قندهاری .

It may be remarked here that the general appearance of the MS., the hand-writing and the illumination at the beginning lead us to suppose that the copy was written in, or immediately after, the 18th century, and that the date, A.H. 1013, is spurious.

PHILOSOPHERS.

No. 651.

fol. 53 ; lines 17 ; size $9\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

اقوال حکما

AQWÂL-I HUKAMÂ.

Biographies of ancient and modern philosophers and wise men, being an abridgment of Maqṣūd 'Alī Tabrizī's (مقصود علی تبریزی)

Persian translation of Maulânâ Shams ud-Din Muḥammad Shahrāzūrī's محمد شهرزوری (not Subrawardī, as wrongly stated by Ethé, India Office Lib. Cat., No. 614) *Tārīkh ul-Ḥukamā* تاریخ الحكماء.

Beginning:—

سپاس و ستایش حکیمی را که اول بی اولست قلم از دریافت
جلال از عقلهای عاقلان الخ *

The Arabic original, *روضة الأرواح و روضة الأفراح في تواريخ الحكماء*, was written by Shahrāzūrī about A.H. 600 = A.D. 1203, and consists of two parts, treating respectively of the ancient and the Muslim Philosophers. A complete copy is noticed by Ahlwardt, Berlin Cat., No. 10,055, and another by Sachau, *Chronologie, Orientalischer Völker*, p. 1. A copy of the first part is described in the Leyden Catalogue, No. 1488.

The Persian translation was made by Maqṣūd 'Alī Tabrizī, in A.H. 1011 = A.D. 1602, according to Ethé (India Office Lib. Cat., No. 614) at the request of Sultān Salīm Shāh (afterwards Jahāngir) in Akbar's reign, but according to Rieu, Suppl. No. 100, by order of Shāh 'Abbās.

The title of the work and the name of the author are not given in our text, but in an endorsement on the fly-leaf at the beginning it is called *Aqwāl-i Ḥukamā* اقوال حکما. It seems to be identical with the *انتخاب تاریخ الحكماء* (also called *قول الحكماء*) of Munshī Mir Sayyid Ṣadr ud-Dīn bin Mir Muḥammad Ṣādiq bin Mir Muḥammad Amīn منشی میر سید صدر الدین بن میر محمد صادق بن میر محمد امین, a copy of which is noticed in Ethé, India Office Lib. Cat., No. 618.

Contents:—

Preface, dealing with the use of philosophy, with the ancient Greeks, and their philosophers, fol. 2^a.

Part I. Account of the ancient sages as follows—

Ādam, Shīṭ and Idrīs, fol. 4^a.

Tāt, son of Idrīs and اسقلینوس (Aesculapius), fol. 8^a.

امپدوکلس (Empedocles), and پیتاگورس (Pythagoras), fol. 8^b.

سقراطیس (Socrates), fol. 10^a.

انلاطون (Plato), fol. 14^a; ارسطو (Aristotle), fol. 15^b; انکساغورس (Anaxagoras), fol. 16^b; ثافرسطس (Theophrastus), fol. 17^a; اودیمنوس (Eudemus) and استخیلوس (Aeschylus), fol. 17^b; دیمقراطیس (Democritus), فانس (Canusius) ارستپس (Aristippus) (Plutarchus), fol. 18^a; سقیداس (Suidas), اسکندر افرویدیسی (Alexander

Aphrodisiensis); Shaykh Abū 'Alī Ibn-Iskandar, Shaykh Yūnānī, Zarādusht, دېوجانس کليي (Diogenes Cynicus), fol. 18^b; بقراط (Hippocrates), fol. 20^b; 'وميرس (Homerus), fol. 21^a; سولون (Solon), fol. 22^a; زينون read زينون (Zeno), fol. 23^a; اسکندر ذي القرنين (Alexander), fol. 23^b; بطليموس (Ptolemaeus), fol. 26^b; همادرجس, fol. 27^b; غريغوريوس (Gregorius) and باسيليوس (Basilus), fol. 28^a; Luqmān, fol. 28^b; جالينوس (Galenus), fol. 32^a.

Part II, beginning on fol. 35^b—

Hunayn bin Ishāq, with the *Kunyah* Abū Zayd, of Bagdād, the first to translate Yūnānī books into Arabic, fol. 35^b.

Ishāq bin Hunayn, a friend of Muktafi, skilled in astrology, on which he wrote several works, fol. 36^a.

Muhammad bin Dakariyā, well versed in كيميا (Chemistry), fol. 36^a.

Abū 'Uṣmān Sa'īd bin Ya'qūb Dimishqī, well versed in Arabic and Yūnānī, fol. 36^b.

Abul Khayr bin Bihnām of Bagdād, known as بقراط دوم or Hippocrates II, who embraced Islām in his old age, fol. 36^b.

Abū Naṣr Fārābī, fol. 37^a. Yahyā Nahwī, entitled بطريق, a Christian, who wrote two works on Christianity, for which he received 2,000 *dīnārs*, fol. 38^a.

Abū Sulaymān Muḥammad bin Mas'ūd Bustī, who wrote the *Ikhwānuṣ Ṣafā*, consisting of fifty-one treatises, with the assistance of Abū'l Ḥasan 'Alī bin Hārīm Zanjānī (here رنجاني), Abū Aḥmad Nahrajūri, 'Awfi, and Zayd bin Rafā'ah, fol. 38^a.

Abū 'Abd Ullah Bābuli, versed in logic and author of a treatise on اكسير, fol. 38^a.

Ya'qūb bin Ishāq, a mathematician (مهندس), and Abū Zayd Balkhī, fol. 38^b.

Abul Faraj Ṭayyib and Abul Qāsim Kirmānī, fol. 39^a.

Abū Ḥamid bin Ishāq and Abū 'Alī bin Haysam (known as the 'Second Ptolemaeus'), fol. 39^b.

Abū Sahl Kūfī, Ibn A'lam Bagdādī, and 'Alī bin Ḥusayn, with the *Kunyah* Abū'l Faraj, fol. 40^a.

Abū Sahl Masḥī, Bahman Yār bin Marzbān, and Abū Mansūr Ḥusayn bin Tāhīr of Isfahān, fol. 40^b.

Abd-ul-Wāḥid Jūrjānī and Abul Ḥasan Aṣīrī, fol. 41^a.

Abul Qāsim 'Abd-ur- Raḥmān bin Abi Ṣādiq, fol. 41^b.

Abū'l Ḥasan 'Alī Nasawī and 'Umar Khayyām, fol. 42^a

Abū Hâtim Muza'ffar Isfarâ'îni, Abū'l 'Abbās (? لوكري), Qāḍi Zayn-ud-Dīn bin Sahlān Sāwajī, and As'ad Mahnī, fol. 42^b.

Tāj-ud-Dīn bin 'Abd-ul-Karīm Shārastānī, Abul Ḥasan Ṭabīb Baghdādī, Ishāq bin Maḥārīb Qummī and Abū Ja'far bin Bābwayh, fol. 43^a.

Shāhib bin 'Amīd and Abū 'Alī Aḥmad bin Muḥammad Maskawayh, fol. 43^b.

Abū'l Qāsim Ḥasan bin Faḍl, Abū'n Nafīs, Abū'l Ḥasan Jawshani, and Abū Muḥammad Bukhārī fol. 44^a.

Abū'l Barakāt Baghdādī, Bahā-ud-Dīn Abū Muḥammad (? خسرو), Muḥammad Ḥarīḡī Sarakhsī, and Maḥmūd Khwārazmī, fol. 44^b.

'Abd-ur-Raḥmān Khāzīm 'Allāmī, Muḥammad bin Aḥmad Bayhaqī, and Abū Rayḥān Muḥammad bin Aḥmad Birūnī, fol. 45^a.

Abū'l Ḥasan 'Awfī, Abū 'Alī 'Isā, and Shaykh Abū 'Alī Ḥusayn bin 'Abd Ullah Bukhārī, fol. 45^b.

Abul Faṭḥ Bustī and Abū'l Ḥasan Muḥammad bin Yūsuf 'Āmirī, fol. 47^b.

Zayn-ud-Dīn Ismā'il Jurjānī, fol. 48^a.

Abū Sulaymān Muḥammad bin Ṭāhir Sijistānī, fol. 48^b.

Ibn Sayyār and Abū'l Ḥasan ibn Ḥārūn, fol. 49^a.

Alī bin Zayn Ṭabarī and 'Alī bin Shābak, fol. 49^b.

'Isā bin 'Alī Jarrāḥ and Fakhr-ud-Dīn Muḥammad bin Ḥusayn ur-Rāzī, fol. 50^a.

Shihāb-ud-Dīn Abū'l Futūḥ Yahyā Suhrawardī, fol. 50^b.

Written in fair Nasta'liq within gold and coloured ruled borders with an illuminated head-piece.

Some folios at the beginning are inlaid in new margins.

The ink has corroded the paper.

Not dated. 18th century.

TRADITIONISTS AND LEARNED MEN.

No. 652.

foll. 96; lines 21; size $10\frac{3}{4} \times 6\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{4}$.

بستان المحدثين

BUSTÂN-UL-MUHADDISÎN.

'The Garden of Traditionists.' Biographical notices of eminent traditionists, with bibliographical accounts of their works.

Author: 'Abd-ul-'Azîz Dihlawi عبد العزيز دهلوي.

Beginning:—

الحمد لله حق حمدا و الصلوة و السلام الاتقان الاكمالان الشيخ

Maulânâ Shâh 'Abd-ul-'Azîz, son of the celebrated saint and scholar Maulânâ Shâh Wali Ullah of Dihlî, is the author of the well-known commentary on the Qurân, entitled Tafsir-i-Fath-ul-'Azîz, and of several other works. He died on 7 Shawwâl, A.H. 1277 = A.D. 1824.

The author deals with those works on Hadîs which are generally cited as authorities by other authors.

The work has been lithographed at an Indian Press, 1824 (the name of the place is not given).

Written in Indian Ta'liq.

Not dated. Apparently the middle of the 19th century.

No. 653.

foll. 112; lines 12; size $12\frac{3}{4} \times 7\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

سبعة لمرجان في آثار هندوستان

SUBĤAT-UL-MARJÂN FI ÂŞÂR-I
HINDÛSTÂN.

An incomplete copy of a Persian translation of Âzâd Bilgrâmî's Subĥat-ul-Marjân.

Translator: Sayyid Shams-ud-Dîn Hasani ul-Husayni Banârasî
سيد شمس الدين حسني الحسيني بنارسي.

Beginning:—

خداوندی که رب در جهت است تفضیل خارج از نطق و بیان است

Gulām 'Alī Āzād has been repeatedly mentioned in connection with other works of his. See No. 423.

From an anonymous note at the end of the copy we learn that the translator was in the service of Mahārāj Īsarī Parshād (Rājā of Banāras), 1869 = A.H. 1286, at whose order the translation was made. He was a pupil of his uncle 'Abd Ullāh Banārasī, and was buried by the side of his father Shāh Wāriṣ 'Alī.

The translation begins with a versified introduction in which the translator praises the Rājā briefly, and says that he translated the work at the Rājā's order.

The work is divided into four sections فصل .

I. fol. 6^a. On the pre-eminence of Hindūstān based on Hadīṣ and Tafsīr. فصل اول در بیان آنچه که آمده است از ذکر هند در تفسیر و حدیث.

II. fol. 50^a. Notices of the 'Ulamā of Hindūstān: فصل دوم در ذکر علماء هند. It ends with a detailed account of the author.

The third and the fourth sections, treating respectively of 'the beauties of speech' کلام در خوبیهای کلام and 'Love' عشق و معشوقان are wanting.

Written in a beautiful and clear Nasta'liq.

Not dated. A modern copy.

WAZĪRS, AMĪRS, NAWWĀBS, KHĀNS, ETC.

No. 654.

fol. 227; lines 16; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

آثار الوزرا

ĀṢĀR-UL-WUZARĀ.

Biographical notices of the most celebrated Wazīrs from the oldest times down to the reign of Mirzā Sulṭān Husayn Bāiqarā, who reigned from A.H. 873-911 = A.D. 1468-1505.

Author: Sayf-ud-Din Hâjī bin Nizâm-ul-Faḍlī (Ethé, in his Bodl. Lib. Cat., No. 347, reads 'Aqlī). سيف الدين حاجي بن نظام الفضلي.

Beginning:—

شرايف تكميدات حضرت پادشاهی را که در ایجاد کائنات بشریک
و وزیر محتاج نکشت الخ

The author wrote this work for his patron, the great Wazir Khwâjah Qiwâm-ud-Din Nizâm-ul-Mulk ul-Khawâfī, with praise of whom the work concludes. According to a statement of the author on fol. 225^b, this great statesman accompanied Sultân Abū Sa'īd Mirzâ (A.H. 854–873 = A.D. 1450–1468) in an expedition to 'Irāq and Aḍarbâ'ijân in A.H. 871 = A.D. 1466, and was appointed Governor of Qum and Ray in A.H. 873 = A.D. 1467. We further learn from a passage on fol. 226^a that in A.H. 875 = A.D. 1469 he was raised to the office of Wazir by Sultân Husayn Bâiqarâ.

It would appear from the preface that long before the composition of the present work the author had collected in a *Majmû'ah* the writings of great kings, saints, 'Ulamâ and Wazirs, which was very much appreciated by the author's patron. The author then observes that as there was no work dealing with the lives of Wazirs, he wrote the present work for his patron. He enumerates the following as forming the basis of his composition:—

تاریخ امام محمد جویری طبری، - شہنامہ فردوسی، - جامع الحکایات -
کتاب موج بعد شدہ، - جامع التواریخ، - ترجمہ یمینی، - مقامات خواجہ
ابونصر مشکافی کہ از مصنفات ابو الفضل بیہقی است، - تاریخ
سلجوقی، - تاریخ جہانکشای جوینی، - مجمع الانساب، - قابوس نامہ،
ظفر نامہ، - تاریخ آل مظفر، - تاریخ کرمان، - تاریخ نسایم السجادر، -
رسائل سوانح (تواریخ) افکار رشیدی (Ethé, loc. cit., has تواریخ).

Besides the above works, the author also mentions رسالہ مولانا (fol. 2^a), and تاریخ بنی عباس مولانا محمد بن عبدوس (fol. 65^a).

As in the Bodl. Lib. copy, the date of composition given here (fol. 223^b) is A.H. 803 = A.D. 1400, which, as shown by Dr. Ethé, is a mistake for A.H. 883 = A.D. 1478. It seems probable that the source of this and the copy in the Bodl. Lib. was the same.

The work is divided into two *Maqâlahs*. *Maqâlah* I. treats

of the distinguished Wazirs of the most renowned dynasties of the East down to the author's time. It is subdivided into twelve *Bābs*, as follows:—

1. Wazirs of the ancient kings, i.e., Persian and Greek, باب اول, در ذکر وزراء سلاطین عا تقدم on fol. 7^b.

2. Wazirs of the first four companions of the Prophet and the Imāms, باب دوم در ذکر وزرای خلفای راشدین و ائمۀ مہدیین رضوان اللہ علیہم اجمعین, on fol. 13^b.

3. Wazirs of the Umayyads, باب سیم در ذکر وزرای بنی امیہ, on fol. 13^b.

4. Wazirs of the 'Abbāsids, باب چهارم در ذکر وزرای خلفای بنی عباس, on fol. 18^b.

5. Wazirs of the Sāmānids, باب پنجم در ذکر وزرای آل سامان, on fol. 111^a.

6. Wazirs of the Ġaznawīs, باب ششم در ذکر وزرای غزنویان ائار اللہ, on fol. 113^b.

7. Wazirs of the Būyids, باب هفتم در ذکر وزرای آل بویہ, on fol. 145^b.

8. Wazirs of the Saljūqis, باب هشتم در ذکر وزرای آل سلجوق, on fol. 149^b.

9. Wazirs of the Khwārazm Shāhīs, باب (نہم) در ذکر وزرای سلاطین خوارزمشاهی, on fol. 190^a.

10. Wazirs of Chingiz Khān and his descendants, باب دہم در ذکر وزرای چنگیز خان و اولاد و احفاد او, on fol. 193^b.

11. Wazirs of the Muzaffarids and the Ġūrids, باب یازدہم در ذکر وزرای آل مظفر و غور, on fol. 214^a.

This heading is added here in a later hand.

12. Wazirs of Timūr and his successors. The heading is wanting, and a space left blank on fol. 217^b seems to have been intended for it.

The second *Maqālah* (باب دوم در اخلاق آنحضرت و ترجیح او بر تمامی وزراء عالم - باب دوم در حالات و کمبلیات مہمات آنحضرت قبل از وزارت - باب سیم در حالات زمان وزارت - باب چهارم در عنایات و اصطناعات حضرت بادشاہ اسلام بناسبت حال آنحضرت), occupies in the text only eight pages, and there is no subdivision. This *Maqālah* is also imperfect in all the copies mentioned in Rieu, iii., p. 969; Ethé

Bodl. Lib. Cat. No. 347; Ethé, India Office Lib. Cat. No. 621; and Browne, Cambridge Univ. Lib. Cat., p. 187. It may, therefore, be concluded that the author did not finish his task.

A correct copy. Occasional emendations and marginal notes, found throughout the copy, suggest that the MS. was revised and collated. Many dates, not given in the original text, are noted in the margins in a later hand.

Written in beautiful learned Naskh, with the headings and the Arabic passages in red.

Dated 10 Rabî I, A.H. 1044.

Scribe: ابن درويش اعلمقلي شيخ حسن ملحق به سلسلة كبرويه.

The seals on the fly-leaf at the beginning have been effaced.

No. 655.

fol. 301; lines 21; size $11\frac{1}{2} \times 7\frac{1}{4}$; $9 \times 4\frac{1}{2}$.

مأثر الامرا

MA'ÂŞIR-UL-UMARÂ.

The earlier version of the great biographical dictionary of the famous *Amîrs* of the Indian empire from the beginning of Akbar's reign to the time of composition, arranged alphabetically.

Author: Nawwâb Şamsâm-ud-Daulah Shâh Nawâz Khân Shahîd Khawâfi Aurangâbâdî: نواب مصمم الدوله شاه نواز خان شهيد خوانفي اورنگ آبادي.

Shâh Nawâz Khân, originally named 'Abd ur-Razzâq, belonged to the Sayyid family of Khawâf, which had come to India during the reign of Akbar, and several members of which held distinguished offices under the Indian Timurids. He was born on the 28th of Ramadân, A.H. 1111 = A.D. 1700, in Multân, of which place his grandfather, Muḥammad Kâzîm Khân, was the Dîwân. In his early life he repaired to Aurangâbâd, and soon after was introduced to the court of Nizâm ul-Mulk Âşaf Jâh, who made him the Dîwân of Berâr in A.H. 1145 = A.D. 1732. In A.H. 1150 = A.D. 1737, when Âşaf Jâh went to Dihli and left his son, Nâsir Jang, behind as his deputy, the latter made the author Dîwân of his own office as well as royal Dîwân. When Âşaf ud-Daulah returned to the Deccan, and Nâsir Jang opposed him, the author took sides with

the latter, and fought for him in the battle which took place in A.H. 1154=A.D. 1741. Having thus incurred the displeasure of Āṣaf Jāh, the author went into retirement, during which he occupied himself in writing the present work. He spent five years in this way, when Āṣaf Jāh re-instated him in the Dīwānī of Berār, A.H. 1160=A.D. 1747. His return to duty, we are told, did not permit him to complete the work. When Nāṣir Jang succeeded his father, he made the author his Diwān. In A.H. 1165=A.D. 1752, the author entered the court of Ṣalābat Jang, and was appointed Ṣūbahdār of Ḥaydarābād. He lost this appointment, but when Ṣalābat Jang came to Aurangābād, he made the author Prime Minister, and honoured him with the rank of seven thousand, together with seven thousand horse, and the title of Ṣamsām ud-Daulah. He held the post for four years, during which time he rendered valuable service to the State. He defeated Raghū Bhonsla, and took five lacs of rupees as tribute; imprisoned Surja Rāo, the Zamindār of Narmal, and confiscated his territory; took fifty lakhs of rupees from the Rājah of Maysūr as tribute; helped Rāo Bālāji against the Afghāns, and afterwards enlisted on the side of the French against the English. He held the post of Dīwānī till A.H. 1170=A.D. 1757, when the discontented soldiery, their pay having fallen into arrears, rose against him and compelled Ṣalābat Jang to appoint Āṣaf Jāh's son, Basālat Jang, in his place. This hastened his downfall. He fled to the fort of Daulatābād, and his property, worth lakhs of rupees, was confiscated to the government. In Rajab, A.H. 1171=A.D. 1758, he was put under arrest at Aurangābād by Ḥaydar Jang, and on the 3rd Ramaḍān of the same year was murdered by the French soldiers under Bussy, or, as some say, shot dead by that general himself.

We learn from the preface that after Ṣamsām ud-Daulah's death the Ma'āṣir ul-Umarā, which he had left in the rough, was lost in the sack of his house. The famous Gulām 'Alī Āzād, repeatedly mentioned in this Catalogue (see Nos. 423, 691, 697, 700, etc.), an intimate friend of the author, and attached to him as secretary, recovered the missing work after a prolonged search; arranged the scattered portions, and edited it, adding a preface, an account of the author's life, and four biographical notices extracted from his own work, Sarw-i Āzād (see No. 697). An English translation of the author's life, as given by Āzād, was published in the Quarterly Oriental Review, vol. iv., pp. 267-288.

Full particulars of the work and the author will be found in the editor's account, fol. 2^a; Morley, Descrip. Cat., p. 101; Elliot,

History of India, vol. viii., pp. 187-191. See also Rieu, i., p. 339; Ethé, Bodl. Lib. Cat., Nos. 166 and 167; E. Blochet, i., p. 372; Ethé, India Office Lib. Cat., Nos. 622-628.

The author's life by Ġulām 'Alī Āzād, fol. 2^a, beginning:—

نواب مصمم الدوله — رحمه الله تعالى - فلم اصلي روى مير
عبد الرزاق است و اعلمش از اعيان سادات خواف الخ *

The author's preface, on fol. 8^a, beginning:—

الحمد لله وسلام على عباده الذين اصطفى - اما بعد عرض ميدارد
فقير عبد الرزاق الحسيني الخوافي الوردنگبادي كه از مبدي سن رشد
و تميز الخ *

The present MS. comprises 287 lives, beginning with ادغم خان, fol. 4^a, and ending with باقوت خان حبشي, fol. 300^a.

Written in a scholarly Nasta'liq.

Not dated. Apparently first half of the 19th century.

There are two mutilated notes on the title-page. A seal bearing the inscription ابو احمد خان, appears on the top of the same page, and is followed by a note recording the price of the MS. as fifty rupees.

No. 656.

fol. 207; lines 27; size 12 × 7½; 8½ × 4½.

مآثر الامرا

MA'ĀSIR UL-UMARĀ.

The second edition of Shāh Nawāz Khān's Ma'āsir ul-Umarā, revised and enlarged by his son, 'Abd ul-Hayy, in two separate volumes.

VOLUME I.

Begins with the author's life by Ġulām 'Alī Āzād, after the following introductory lines:—

مصنف این کتاب مستطاب كه با مير غلام علي آزاد بلگرامي مودت
و محبت فراوان داشتند بعد تصوير اين اوراق قبل از اين كه از ترتيب فارغ

شدند داعیه حق را لایک اجابت گفتند میر مدبور بحصول مسوده مصنف مرحوم که از اوراق پیش نبود بسک ترتیب کشیدند و حال مصنف مرحوم که هنوز زین تعبیر نیافته بود بدین افزودند و هی هذا *

At the end of the second volume 'Abd ul-Hayy gives a short account of his own life and some specimens of his verses. We learn that he was born in Aurangābād, A.H. 1142 = A.D. 1729. He devoted his early life to the pursuit of learning, and in A.H. 1162 = A.D. 1748 was raised to the rank of *Khān* by Nāṣir Jang, and appointed *Dīwān* of Berār. In the time of Ṣalābat Jang he was made Governor of Aurangābād and the fort of Daulatābād. Later on he attracted the notice of Nawwāb Nizām ul-Mulk Nizām ud-Daulah, from whom he received first the post and title (*Ṣamsām ud-Daulah*) of his father, and subsequently the title of *Ṣamsām ul-Mulk*. He was still in the Nawwāb's service at the time of writing this work. He adopted the poetical title *Ṣārim*, صابر.

From the concluding portion of Shāh Nawāz Khan's life, by Gulām 'Alī Azād, we learn that 'Abd ul-Hayy's title was originally *Shams ud-Daulah Dilāwar Jang*. In the *Ṣuhuf-i Ibrāhīm* he is called *Ṣamsām ul-Mulk Dilāwar Jang*.

According to a note found at the end of the British Museum copy (Rieu, Add. 21, 470, p. 341), 'Abd ul-Hayy died at the fort of Kanlas on the 15th of Jumāda I, A.H. 1196 = A.D. 1781, and was buried in his own garden at Haydarābād.

Gulām 'Alī 'Azād, in his *Khizānah-i 'Āmirah*, p. 296, speaking of 'Abd ul-Hayy in the present tense, says that he first adopted the takhalluṣ *Wiqār* وِقَار, but subsequently changed it to *Ṣārim* صابر.

This revised edition has been printed in three volumes in the *Bibl. Indica Series*, Calcutta, 1888-1891. An English translation of the work, by H. Beveridge, is appearing in the same series.

From the preface in the printed text, we learn that after Gulām 'Alī Azād had finished with the work, 'Abd ul-Hayy recovered other portions of his father's MS., and began in A.H. 1182 = A.D. 1768 to prepare this considerably enlarged edition, comprising, as he says, 730 notices. He enumerates thirty works as those on which he based his edition, and says that it was completed in A.H. 1194 = A.D. 1780.

C. Stewart, in his *Catalogue*, p. 19, makes a curious mistake regarding the authorship of the *Ma'āṣir ul-Umarā*, reversing the relation of father and son.

The preface by 'Abd ul-Hayy, found in almost all the copies of his edition, is not in the present MS. The author's preface is however given in fol. 7^b.

This first half of the work, comprising 193 lives, and beginning with **خان ادم** on fol. 9^a, ends with the letter Sin, the last name being **سر بلند خان**. The names are arranged in alphabetical order.

No. 657.

fol. 208; lines and size same as above.

VOLUME II.

The second half of 'Abd ul-Hayy's edition of Ma'âsir ul-Umarâ, comprising 250 biographical notices.

It begins with **شمس الدین محمد خان** **اکه پسر میر یار محمد غزنوی** and ends with **پلنگ توش خان بهادر**.

Both volumes are written by the same scribe in fair Naskh within gold and coloured ruled borders with the headings in red. Each volume has an ordinary illuminated head-piece.

Not dated. Apparently the latter half of the 19th century.

No. 658.

fol. 184; lines 11; size 7 x 4½; 5 x 3.

تذکرہ سوبہ داران اودہ و حیدر آباد

TADKIRAH-I-ŞÛBAHDÂRÂN-I-AWADH WA ḤAYDARÂBÂD.

The title is taken from an endorsement on the fly-leaf. The work consists of the portion of the *Khizânah-i-Âmirah* (see No. 700) devoted to the account of Âsaf Jâh, his sons and other contemporary Nawwâbs, corresponding to fol. 28^b, line 1 to 98^a of the *Khizânah*. Foll. 177^b-184^a contain the biography of Âzâd corresponding to foll. 98^b-101^a of the *Khizânah*.

Written in fair Nasta'liq.

Dated 8th Duhijjah, A. H. 1203.

The following note in the hand-writing of H. Blochmann is found on the fly-leaf at the beginning:—

"The Sūbahdārs of Audh and Haidarābād. An extract from the Khizānah-i-Āmirah by Ghulām Ali Āzād.

J. H. Blochmann, 1870."

The title-page bears the signature of Francis Gladwin.

SHAYKHS.

No. 659.

fol. 273 : lines 19 ; size $9\frac{1}{4} \times 6\frac{3}{4}$; $6 \times 4\frac{1}{4}$.

تذكرة الاوليا

TADKIRAT-UL-AULIYĀ.

A very old and exceedingly valuable copy of the *first part* of the famous Tadhkirat-ul-Auliya of Farid-ud-Din 'Attār (d. A.H. 627 = A.D. 1229), containing notices of eminent saints and Sūfis belonging mostly to the first three centuries of the Hijrah.

Beginning :—

الحمد لله الجواد بالفضل انواع النعماء اتمننى بشرف اصناف العطاء

المحمود الميم *

The author, who has been mentioned under Nos. 46-52, begins the work with a doxology in Arabic, followed by a preface in Persian in which he sets forth the object of the work.

Most copies of the Tadhkirat-ul-Auliya comprise seventy to seventy-two biographies, and these are known as *Part I* ; but some have a Supplement, called *Part II*, containing usually from twenty to twenty-five notices of eminent Shaykhs of a later period. This old copy of the *first part*, dated A.H. 724, differs from other copies in the arrangement as well as in the number of the articles. It contains seventy-seven notices, the last five of which in other copies are placed in the second part.

The text, which is archaic both in wording and in spelling, is of unique authority, and as written within a century of the author's

death, may be regarded as the most trustworthy transcript of his work.

As the order in our copy is different from the order of other copies, and as the names are spelt differently, the saints noticed may be enumerated as follows:—

1. Ja'far Šādiq, fol. 7^a. 2. Uways Qarani, fol. 10^a. 3. Hasan Bašrī, fol. 15^a. 4. Mālik Dinār, fol. 24^b. 5. Muḥammad Wāsi', fol. 28^b. 6. Ḥabīb 'Ajāmī, fol. 29^b. 7. Abū Ḥāzim Makki, fol. 32^b. 8. 'Atbah bin Gulām, fol. 33^a. 9. Rābi'ah 'Adawiyyah, fol. 34^a. 10. Fuḍayl 'Iyād, fol. 42^b. 11. Ibrāhīm Adham, fol. 47^b. 12. Bašhar Ḥafī, fol. 56^b. 13. Du'nūn Mišrī, fol. 60^a. 14. Bāyazīd Bisṭāmī, fol. 68^b. 15. 'Abd Ullah Mubārak, fol. 90^a; 16. Sufyān Šawrī, fol. 94^b. 17. Abū 'Alī Shaḡiq, fol. 98^b. 18. Abū Ḥanīfah Kūfī, fol. 101^b. 19. Imām Šāfi'i, fol. 105^b. 20. Aḥmad Ḥanbal, fol. 108^a. 21. Dā'ūd Ṭā'i, fol. 111^a. 22. Ḥariṣ Muḥāsibī, fol. 113^b. 23. Abū Sulaymān Dārāmī, fol. 115^b. 24. Aḥmad Simal (Ethé, Bodl. No. 1051, reads Muḥammad Simāk), fol. 119^b. 25. Muḥammad bin Aṣlam Ṭusi, fol. 120^a. 26. Aḥmad Harb, fol. 121^a. 27. Ḥātim Aṣam, fol. 123^a. 28. Sahl bin 'Abd Ullah, fol. 126^b. 29. Ma'rūf Karkhī, fol. 135^a. 30. Sari Saḡatī, fol. 137^b. 31. Faṭḥ Maṣṣīlī, fol. 142^b. 32. Aḥmad Hawārī, fol. 143^a. 33. Aḥmad Khūdrawayh, fol. 144^a. 34. Abū Turāb Naḡhshabī, fol. 137^b. 35. Yahyā Ma'ād, fol. 149^b. 36. Šāh Šhajā' Kirmānī, fol. 157^b. 37. Yūsuf bin-ul-Ḥusayn, fol. 159^b. 38. Abū Ḥafṣ Ḥaddād, fol. 163^a. 39. Ḥamdūn Qaṣṣār, fol. 168^a. 40. Maṣṣūr 'Ammār, fol. 170^a. 41. Aḥmad bin 'Āṣim Antākī, 172^a. 42. 'Abd Ullah Khubayq' (in the heading it is written as حقیق but in the body حقیق : in the following copy حقیق ; in the third copy حقیق ; Ethé, India Office Copy No. 1051, has Ḥaḡiq حقیق), fol. 173^b. 43. Junayd Baḡdādī, fol. 174^a. 44. 'Amr bin 'Uḡmān Makki, fol. 192^b. 45. Abū Sa'īd Kharrāz, fol. 194^a. 46. Abul Ḥusayn Nūrī, fol. 197^a. 47. Abū 'Uḡmān Ḥirī (so in the third copy; this copy and the next have خیری), fol. 202^b. 48. Abū Muḥammad Ruwaym, fol. 206^b. 49. Ibn 'Atā, fol. 208^a. 50. Abū 'Abd Ullah bin ul-Jallā (so in the following two copies; but here bin-ul-Jalāl), fol. 212^a. 51. Ibrāhīm bin Dā'ūd Raqqī, fol. 213^a. 52. Yūsuf Asbāṭ, fol. 213^b. 53. Abū Ya'qūb Nahrajūri (in the following two copies, Abū Ya'qūb Ishāq Nahrajūri), fol. 215^b. 54. Samnūn Muḥibb, fol. 216^b. 55. Abū Muḥammad Murta'igh, fol. 218^b. 56. Abū 'Abd Ullah Muḥammad bin Faḍl, fol. 219^b. 57. Abul Ḥusayn Būshanji, fol. 220^b. 58. Muḥammad bin 'Alī ut-Tirmidī, fol. 221^b. 59. Abū Bakr Warraq, fol. 226^b. 60. 'Abd

¹ So in Ikhtiyār-ur-Rafiq, Library copy, fol. 69^b.

Ullah Manâzil, fol. 229^a. 61. 'Alī Sahl Iṣṭabānī, fol. 230^b. 62. Khayr-i-Nassāj, fol. 231^a. 63. Abul Khayr Aqṭa', fol. 232^a. 64. Abū Ḥamzah Khurāsānī, fol. 233^a. 65. Aḥmad Masrūq, fol. 233^b. 66. 'Abd Ullah Turūḡdī (the text has ترغدى, which seems to be a mistake for ترغدى; see Mu'jam-ul-Buldān, where the place ترغدى is mentioned under the letter ت), fol. 234^b. 67. 'Abd Ullah Maḡribī, fol. 235^b. 68. Abū 'Alī Jurjānī, fol. 236^b. 69. Abū Bakr Kattānī, fol. 237^a. 70. Abū 'Abd Ullah Muḥammad ul-Khafif, fol. 239^b. 71. Abū Muḥammad Jurayrī (in the following two copies حربى), fol. 243^b. 72. Ḥusayn Maṣṣūr Ḥallāj, fol. 245^a. 73. Ibrāhīm Khawwās, fol. 251^a. 74. Mamshād (or Minshād) Dinawarī, fol. 256^b. 75. Abū Bakr Shibli, fol. 258^a. 76. Abū Naṣr Zarraj, fol. 271^a. 77. Abul 'Abbās Qaṣṣāb, fol. 271^b.

The contents of both parts have been described in Ethé, India Office Cat. No. 1051, and of the first part in Cat. Codd. Or. Lugd. Batav., iii., p. 17. See also Rieu, i., p. 344; W. Pertsch, Berlin Cat., pp. 548-551; Rehatsek, Cat. Raisonné, p. 190, No. 28; Stewart's Cat., p. 30; Copenhagen Cat., p. 8; Ethé, Bodl. Lib. Cat. No. 622, 1 and 2, No. 624, 1 and 2, and No. 625, 9 and 10; Ethé, India Office Cat. Nos. 1052 to 1054; Ḥāj. Khal. ii., p. 258; Mélanges Asiatiques, vol. v., p. 251, and Bibliotheca Sprenger., No. 354-6. Abridgments of the work have been noticed in W. Pertsch, Berlin Cat., p. 551 (by 'Abd-ul-Wāhid Balgrāmī), and in Copenhagen Cat., *loc. cit.* A poetic version by 'Allāf or Ḥāfiẓ-i-'Allāf, composed A.H. 821 = A.D. 1418, has been described in detail in Rosen, Persian MSS., pp. 210-215.

The complete text has been lithographed in Lahore, 1889 and 1891, and in Bombay, A.H. 1321, but these editions have been superseded by the edition of R. A. Nicholson, 1905 and 1907. For some extracts in a German translation, cf. W. Pertsch, *loc. cit.*

The index, occupying foll. 6^a-7^a, has seventy-two names, but not in the order in which they appear in the text.

Written in Naskh within gold and coloured ruled borders, with a beautifully illuminated (now faded) double page 'Unwan.

The colophon is dated A.H. 724: سنه اربع وعشرين و سبعمائة (some mischievous hand has changed the last word to ستمائة, and has added "600" A.H. above it).

Scribe: احمد بن محمد بن الرشيد الكازوني.

Foll. 3-32 are mounted on new margins. The bottom of foll. 169-272 is slightly water-stained, but the text is not affected. Some notes and 'Arḡ-didaks are found on the title page. Two seals of a certain Lutf Ullah, dated A.H. 1089 and 1094, are also found.

No. 660.

fol. 360; lines 17; size $9\frac{1}{4} \times 6\frac{1}{4}$; 7×4 .

The same.

Another copy of the *first part* of 'Attâr's Taḍkirat-ul-Auliya, beginning as No. 659.

The index at the beginning comprises seventy-four names, of which nine are added in a later hand. The text has only seventy-two notices.

Like most other copies, it begins with Ja'far Ṣâdiq and ends with Muḥammad Bâqir.

Written in neat and beautiful Naskh within red-ruled borders. The headings are written in large characters, and the Arabic passages in red.

The colophon is dated 16 Jumâda I, A.H. 830.

Scribe: بختی شاه بن ملان شاه الساعرجی.

No. 661.

fol. 365; lines 17; size $10 \times 6\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

The same.

A very correct and beautifully written copy of the *first part* of 'Attâr's Taḍkirat-ul-Auliya, containing notices of seventy-three saints. It begins with Ja'far-i-Ṣâdiq and ends with Muḥammad Bâqir. Throughout this valuable copy the meanings of difficult words, as well as notes and explanations, are given in the margin; but some of them, unfortunately, have been cut off by the binder; for instance, on fol. 53^b.

The colophon is followed by two notes, both of which are undated and anonymous. The writer of the first says that he collated and corrected the copy to the best of his ability, while the second says that the copy was collated four times *اولاً و ثانياً و ثالثاً و رابعاً*.

One or two folios are missing after fol. 1^b, and the whole of the preface (excepting the first ten lines of the Arabic doxology), together with the portion of the index giving the first six names, is wanting.

Written in a beautiful neat Naskh within gold and coloured-ruled borders, with an illuminated 'Unwān. The headings and Arabic passages are written in gold and blue. The index occupies fol. 2^a-4^b.

The name of the person for whom the copy was prepared has been rendered illegible.

Dated Thursday, Rabī' I, A.H. 939.

No. 662.

fol. 442; lines 17; size 14 × 9; 9½ × 6.

مفوة الصفا

SAFWAT-UṢ-ṢAFĀ.

A detailed account of the life, sayings and miracles of the celebrated saint Shaykh Ṣafi-ud-Dīn Ishāq bin Shaykh Amin-ud-Dīn Jabra'īl ul-Mūsawī, the ancestor of the Ṣafawī kings of Persia.

Author: Tawakkul bin Ismā'īl bin Ḥājī ul-Ardabīlī, commonly called Ibn-i-Bazzāz, توكّل بن اسمعیل بن حاجی الاردیبلّی المشهور باسم بزاز.

Beginning:—

سأبیش و نیایش مر خالقى را که همه موجودات عالم را بیک امیر

کن فیکون از ظلمات خفا بمنصه ظهور جلوه گردانیده *

Another title given to the work by the author is مراغب السنیة فی المناقب الصغیرة (fol. 4^b).

The date of composition of the work is not given, but it seems probable that the author wrote it about A.H. 750 = A.D. 1342. Shaykh Ṣafi-ud-Dīn (who died, according to the present work, fol. 363^b, on Monday, 12 Muharram, A.H. 735 = A.D. 1334) is always spoken of as dead, while his son and successor Ṣadr-ud-Dīn Mūsā (who died, according to the Ḥabīb-us-Siyar, A.H. 758 = A.D. 1356) is spoken of in the preface, fol. 4^b, as still living. He also mentions in one place that in the year in which he was writing, Malik Ashraf (who reigned A.H. 745-758 = A.D. 1344-1356) dismissed his wazīr 'Abd-ul-'Alī, who had shown hostility to Ṣadr-ud-Dīn (fol. 395^a).

On fol. 342^a the author mentions that, accompanied by Shams-ud-Dīn Ardabīlī, he paid a visit of condolence to Shaykh Ṣafi-ud-Dīn on the death of his eldest son, Khwājah Muhyi-ud-Dīn. In

another place, fol. 296^a, he alludes to his being in Marāḡah, with the same Shams-ud-Din. on Monday, the beginning of Shawwāl, A.H. 726 = A.D. 1325.

The author of the 'Ālam Ārā-i-Abbāsī, fol. 7^b (No. 519), says that Darwish Tawakkul bin Ismā'il, commonly known as Ibn-i-Bāzzāz (wrongly written here as نواز), wrote the Ṣafwat-uṣ-Ṣafā in the time of Shaykh Ṣadr-ud-Din Mūsā: درویش توکل بن اسمعیل مشهور باسم نواز (read نواز) در زمان حضرت شیخ صدر الدین موسی کتابی در اوصاف اجداد عالی نژاد آنحضرت که بمبین حالات و کرامات مشایخ و مقامات علید اولیا است تألیف نموده بصفوة الصفا موسوم ساخته *

Hāj. Khal., vol. iv., p. 105 (where 'Bazzār' is a misprint for 'Bazzāz'): Majālis ul-Mu'minin (Library copy, fol. 325^b); and Ḥabīb-us-Siyar, vol. iii., Juz. 4., p. 10, last line (where the author is called توکلی بن اسمعیل نواز)—all ascribe the Ṣafwat-uṣ-Ṣafā to Ibn-i-Bāzzāz. See Stewart's Cat., p. 27; St. Petersburg Cat., p. 289; see also Rieu, i., p. 345, where a revised edition of the work, prepared by Abu'l Fath ul-Husayni, at the desire of Shāh Tahmāsp Safawi (A.H. 930-984 = A.D. 1523-1576) is noticed. The work is divided into a *Muqaddimah* and twelve *Bābs*, most of which are subdivided into several *Faṣls*, as follows:—

Muqaddimah. Dreams and prophecies that announced the advent of Shaykh Ṣafi-ud-Din, in two *Faṣls*, on fol. 6^a.

Bāb I. Genealogy of Shaykh Ṣafi-ud-Din, his birth and early life, and his meeting with his Pir, Shaykh Zāhid, in eleven *Faṣls*, fol. 10^b.

Bāb II. The miraculous deeds which he performed for the deliverance of men, in three *Faṣls*, fol. 95^b.

Bāb III. The miraculous effects of his looks in favour or in anger, in three *Faṣls*, fol. 116^b.

Bāb IV. His discourses and sayings, in six *Faṣls*, fol. 153^a.

Bāb V. His supernatural powers manifested in various beings or inanimate objects, in three *Faṣls*, fol. 211^b.

Bāb VI. His trances and ecstasies (سهاج و وجد), fol. 228^b.

Bāb VII. Manifestations of his supernatural powers, and his prophecies, in five *Faṣls*, fol. 233^a.

Bāb VIII. His mode of life, in twenty-seven *Faṣls*, fol. 328^a.

Bāb IX. His illness and death, in two *Faṣls*, fol. 357^b.

Bāb X. Miracles wrought after his death, in three *Faṣls*, fol.

Bâb XI. The celebrity of Shaykh Ṣafi-ud-Dīn and his Khalifahs in distant countries, in three *Faṣls*, fol. 404^a.

Bâb XII. (Wrongly written باب اول) Miraculous deeds of his disciples, in two *Faṣls*, fol. 421^a.

The last section ends with a *Khâtimah* الكتاب خاتمة in Arabic devoted to praise of the work.

Written in beautiful bold Nasta'liq within gold and coloured-ruled borders, with a finely illuminated head-piece and a sumptuously decorated double-paged 'Unwân. The headings are written in red throughout. The paper is thick and of a creamy colour. A large number of folios, written in ordinary Nasta'liq, have been supplied in a later hand. The colophon, dated A.H. 1035, says that the MS. was copied in Merv Shâh-jahân, close to the shrine of Shaykh Nûr-ud Dīn Muḥammad Khâfi:—

تمت الكتاب بعون الله تعالى الفقير الحقير بن بضاعت ميو خليل
الجمامي باتمام رسيدن کتابت (sic) در بلد ميو شاهجهان در سر مزار
شيخ نور الدين محمد خانى سنه ۱۰۳۵ هـ

Seals and notes of Nawwâb Sayyid Vilâyat 'Alī Khân and Sayyid Aṣḡar Husayn, *alias* Khwushid Nawwâb, of Patna, are found at the beginning and end of the copy.

No. 663.

fol. 267; lines 14; size 12 × 7½; 7 × 3½.

مجالس العشاق

MAJÂLIS-UL-'USHSHÂQ.

Biographical notices of seventy-six great mystics and celebrated lovers, who flourished from the second century of the Hīrah down to the author's time.

Author: Sultân Husayn bin Sultân Maṣṣûr bin Bâiqarâ bin 'Umar Shaykh bin Timûr Kûrkân سلطان حسين بن سلطان منصور بن بايقرا بن عمر شيخ بن تیمور کورکان.

Beginning:—

* ای جمیلی که اشعاع معانی حسنت هر جا جرائی بر افروخت

Sultân Husayn Bâiqarâ, surnamed Abul Gâzi Bahâdur, born A.H. 842 = A.D. 1438, was the last Timurid king of Persia. After his

father's death he made himself the master of Khurāsān, and ascended the throne of Harāt in A.H. 873 = A.D. 1468. He was a most accomplished king, and a great patron of learning and of men of letters. Jāmi, 'Alī Shīr and other scholars of high attainments lived in his court. Khwānd Amir (*d.* A.H. 911 = A.D. 1534), in his *Ḥabīb-us-Siyar*, vol. ii., pp. 202, 229, speaks highly of the king's accomplishments and gives accounts of the distinguished men who flourished under him. Sultān Ḥusayn died on the 11th of *Dul-hijjah*, A.H. 911 = A.D. 1505.

The author, who gives an account of himself at the end, says that he at first applied his mind towards poetry, and composed some *Gāzals* in Persian and subsequently wrote a *Diwān* in Turki, after which he undertook the composition of the present work. The dates of commencement of the work, A.H. 908 = A.D. 1502, and of its completion in the following year, given in the concluding lines of Rieu's copy (p. 352), are not found in the present MS.

Sultān Ḥusayn's claim to the authorship is denied by Bābur, who in his memoirs observes that Kamāl-ud-Dīn Ḥusayn Kārizgāhī کمال الدین حسین کارزگاهی wrote the *Majālis-ul-'Ushshāq*, and that it is a mere stupidity that Sultān Ḥusayn should have said that the work was written by himself. Amīn Rāzi, in his *Haft Iqlim*, fol. 55^a, distinctly tells us, however, that the *Majālis-ul-'Ushshāq*, and the *Manāzil-us-Sā'irīn* منازل السائرین are the compositions of Amīr Kamāl-ud-Dīn Ḥusayn.

The work begins with an introduction on mystic love, as typified in the myth of Yūsuf and Zalikhā. The biographical notices, headed *Majlis*, begin with Ja'far Šādiq, fol. 26^b, and end with Sultān Ḥusayn, fol. 253^b. The first fifty-five notices are arranged in chronological order. A complete list of the persons treated in the work is given in Rieu, i., p. 352. See also G. Flügel, vol. iii., p. 427; *Jahrbücher*, vol. 84; *Anzeigblatt*, p. 38. The work has been lately lithographed at the Nawalkishor Press.

A valuable copy, written in elegant Nasta'liq within gold and coloured borders, with a profusely illuminated double-page 'Unwān at the beginning. The copy contains 32 illustrations in the finest Persian style. They are found in foll. 13^b, 23^a, 27^b, 29^a, 34^a, 38^b, 48^b, 50^a, 59^a, 66^a, 69^b, 74^a, 80^a, 84^a, 91^a, 98^b, 101^b, 103^b, 108^b, 113^b, 119^a, 125^b, 130^b, 150^a, 167^b, 177^a, 185^b, 204^b, 211^a, 221^b, 231^b, 262^b.

There are several seals and 'Arḍ-didāhs on the title page, but all of them are illegible. A note on the same page reads thus:—

۹ رجب سنه ۳ از رجوة عنایت الله تحویل محمد امین شد *

The MS. is not dated; apparently 16th century.

Scribe: أحمد العاقط الشيرازي.

No. 664.

fol. 316; lines 17; size 9 x 5½; 5½ x 3.

رشحات من الشجرات

RASHAHĀT-I-'AYN-UL-HAYĀT.

Notices on the holy Shaykhs of the Naqshbandi order, especially on Khwājah 'Ubayd Ullah Ahrār, the spiritual guide of the author of the work.

Author: Fakhr-ud-Din 'Alī bin ul-Husayn ul-Wā'iz ul-Kāshifi, known as Šafī.

نضر الدين على بن الحسين الوائظي الكاشفي المشتهر بصفي *

Beginning:—

الحمد لمن رش رشحات الحقائق والحكم على قلوب العارفين

بفيض القدس الأقدم الم *

Šafī was the son of Husayn Wā'iz Kāshifi (*d.* A.H. 910 = A.D. 1504), the well-known author. Like his father, he enjoyed popularity as a good scholar, and he succeeded him as preacher in Herat. He is the author of the work called *Lata'if-ut-Tawā'if* لطائف الطوائف (see No. 732), and wrote the poem *Mahmūd wa Ayāz* محمود وایاز. He died in A.H. 939 = A.D. 1532; see Ḥabīb-us Siyar, vol. iii., juz. 3, p. 341; Sprenger, *Oudé Cat.*, pp. 80, 83.

We learn from the preface that the author was admitted to the presence of Khwājah Ahrār at the end of *Dulqa'dah*, A.H. 889 = A.D. 1484, and again in *Rabī' II.* A.H. 893 = A.D. 1487, and heard him speak highly of the Naqshbandi Shaykhs. He carefully remembered these sayings, and noted them down as soon as the interviews were over. The meetings were followed by a long separation, during which he was to collect his notes; but owing to a series of obstacles he could not carry out his plan until after sixteen years, when he wrote the present work (A.H. 909 = A.D. 1503). He observes that he included in it notices on the successive generations of the Naqshbandi Shaykhs, basing his information on the discourses of his spiritual guide, as well as on other reliable accounts of the sect.

Khawājah Nasir-ud-Din 'Ubayd Ullah Ahrār, the account of whom forms the main topic of the work, was born in Ramadān, A.H. 806 = A.D. 1403, and died, according to the author's statement, fol. 312^b, in great sanctity and renown, on 29th Rabi' I, A.H. 895 = A.D. 1489, in his eighty-ninth year, after an illness of eighty-nine days. Dr. Rieu, vol. i., p. 353, fixes his death in A.H. 893 = A.D. 1487.

In more than one place the author tells us that the title رشعات, the numerical value of which is 909, expresses the date of completion of the work; but a later date, namely, Sunday, 5 Sha'bān, A.H. 912 = A.D. 1506, fixing the death of 'Abd-ul-Gafūr Lārī, the most eminent of Jāmi's disciples, is found on fol. 149^b, line 2.

The work is divided into a *Maqālah*, three *Maqāsids*, and a *Khātimah*, each *Maqasid* being subdivided into three *Faṣṭs*.

Maqālah.—Notices on the Naqshbandi Shaykhs, in chronological order, fol. 3^b.

مقاله در ذکر طبقات خواجگان سلسله نقشبندیه قدس الله ارواحهم
العلیه من اولیاء الی آخرها هم بوجه اجمال و هم بطریق تفصیل *

Maqasid I. Notice on Khawājah Ahrār's ancestors, his ancestors and parentage, his early life, his character and his travels, fol. 178^a.

مقصد اول در ذکر آیاد و اجداد و اقربای حضرت ایشان و تاریخ ولادت آنحضرت و احوال ایام صبا و شمع از شمایل و اخلاق و اطوار حضرت ایشان و ابتداء سفر و دیدن مشایخ زمان چه در مابراء النهار و چه در خراسان مشتمل است بر سه فصل *

Maqasid II. His sayings, discourses and spiritual remarks, which the author received from his lips, fol. 209^a.

مقصد دوم در ذکر بعضی از حقایق و معارف و دقائق و لطایف و حکایات و امثال که در خلال احوال از حضرت ایشان بی واسطه استماع بتادیه مشتمل بر سه فصل *

Maqasid III. His miracles and wonderful deeds, with notices on the disciples by whom they are related, fol. 245^b.

مقصد سیوم در ذکر بعضی از تصرفات و امور غریبه که بطریق خرق عادت از حضرت ایشان ظاهر شده است و نقل ثقات و عدول در آن بصحت پیوسته مشتمل بر سه فصل *

Khātimah. His death fol. 312^a. خاتمه در ذکر تاریخ وفات حضرت ایشان و کیفیت انتقال آن حضرت از دار دنیا بدار آخرت

The work concludes with the quotation of a *Ġazal* and a *Qifāh* from the third *diwān* of Jāmi which, forming a chronogram giving the date of Khwājah Ahrār's death, is followed by a panegyric *Qasīdah* of our author addressed to the saint Khwājah Ahrār.

The contents of the work have been fully described in W. Pertsch, Gotha Cat., p. 121. See also Stewart's Cat., p. 28; Cat. des MSS. et Xylogr., p. 299; W. Pertsch, Berlin Cat., p. 563; *Mélanges Asiatiques*, vol. v., p. 259; Hāj. Khal., vol. iii., p. 461; Rieu, i., p. 353; Ethé, Bodl. Lib. Cat., No. 360; Ethé, India Office Lib. Cat., Nos. 633-635.

A Turkish translation of the work by Muḥammad Ma'rūf bin Muḥammad Sharif ul-'Abbāsī, made in A.H. 993 = A.D. 1585 (see Rieu, Turkish Cat., p. 74), was printed in Constantinople, A.H. 1236, and in Būlāq, A.H. 1256. An excellent autograph copy of another Turkish translation by 'Arif Chalabī, dated A.H. 1046, is preserved in this library; see also W. Pertsch, Berlin, Turkish Cat., p. 31.

The present copy is a good one. Written in a learned Nasta'liq hand within gold and coloured ruled borders, with an ordinary head-piece. The headings are written in red. The copy bears marks of collation. Foll. 298-316 have been inlaid in new margins.

Dated Monday, 20 Shawwāl, A.H. 1036.

No. 665.

fol. 189; lines 21-23; size 8 × 5½; 5½ × 3½.

توضیح الرشحات

TAUDÎḤ-UR-RASHAHÂT.

A commentary upon the difficult passages in 'Ali bin Ḥusayn ul-Wā'izī ul-Kāshifī's *Rashahât* (see the preceding number in this Catalogue).

Author: Muḥammad Ḥusayn bin Muḥammad Hādī ush Shīrāzī
محمد حسین بن محمد هادی العقیلی الشیرازی

Beginning:—

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ يَا مَنْ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ

We learn from the preface that the author had formed the project of writing down the sayings and discourses of his spiritual

guide, Habib Ullah, which he had received from his mouth; but that he could not carry out his plan. He then adds that at a time when he was engaged in studying the *Rashahât* of Fakhr ud-Din bin Maulânâ Husayn Wâ'iz in the presence of the Shaykh Habib Ullah, the Shaykh, in the course of his lectures on that work, discoursed on various divine and spiritual topics. Thus the author wrote the present work. It contains his spiritual guide's explanation of the *Rashahât*, as well as some other of his teachings and sayings.

The divisions of the work, which are the same as in the *Rashahât*, are as follows:—

Maqâlah, on fol. 2^a; *Maqṣad I*, on fol. 76^a; *Maqṣad II*, on fol. 96^a; *Maqṣad III*, on fol. 158^a; *Khâtimah*, on fol. 180^a.

Written in ordinary Nasta'liq within coloured ruled borders, with the headings in red. Interlinear and marginal emendations, etc., prove that the copy has been collated throughout.

Dated Sunday, 5 Rajab, A.H. 1186.

No. 666.

fol. 210; lines 17; size $10\frac{1}{2} \times 6\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

اخبار الاخيار

AKHBÂR-UL-AKHYÂR.

This work, the full title of which is *Akhhbâr-ul-Akhyâr fi Asrâr-ul-Abrâr* اخبار الاخيار في اسرار الابوار (see fol. 7^a), contains biographical notices of eminent Shaykhs and holy men who lived or visited India from the time of the Muhammadan conquest to the end of the tenth century.

Author: 'Abd-ul-Haqq bin Sayf-ud-Din ut-Turk ud-Dihlawi ul-Bukhârî عبد الحق بن سيف الدين الترك الديملوي البخاري. He belonged to the Qâdiri order, and adopted the poetical *nom-de-plume* of Sayfi, which he subsequently changed to Haqqi. For his life, see No. 537.

Beginning:—

شكر من حضرت واهب العطايات را تعالى و تقدس كه عطاي او را

پايان نيست النج *

After dwelling at some length on the advantages to be derived from recording the lives of saints and holy men, the author says in the preface that from various reliable sources he had succeeded in collecting accounts of the saints who lived or stayed in India from the beginning of the time of Mu'in-ud-Din Chishtī (*d.* A.H. 633 = A.D. 1236) to the end of the tenth century. Towards the end, on fol. 209^b, he states that he had finished the compilation of the work before his setting out on a pilgrimage to the *Hijāz* in A.H. 996 = A.D. 1588. On his return, he thoroughly revised the work. According to the chronogram *ذکر الاولیا* quoted in Ethé, Ind. Office Lib. Cat., No. 640, and also given in the lithographed edition, p. 369, but not found in this copy, the work was completed in A.H. 999 = A.D. 1591. In the *Tuzuk-i-Jahāngīrī*, Aligarh edition, p. 282, Jahāngir says that in A.H. 1028 = A.D. 1619 he granted an audience to the author, who presented to him a work on the saints of India. For other copies, see Rieu, I, p. 355; Ethé, Bodl. Lib. Cat., No. 363; Ethé, Ind. Office Lib. Cat., No. 640. See also Elliot, *History of India* Vol. VI, p. 491.

Lithographed in the Ahmadi Press, A.H. 1270. The work is divided into three *Ṭabaqāt* and a *Khātimah*. It begins with the biography of Shaykh Muhyi-ud-Din Abū Muḥammad 'Abd-ūl-Qādir ul-Ḥusaynī ul-Jilānī, fol. 6^b.

The first *Ṭabaqāh* contains notices of Khwājah Mu'in-ud-Din Sijzi, his contemporaries and disciples, fol. 19^a.

The second treats of Shaykh Farid-ud-Din Ganj-i-Shakar, his followers and pupils, fol. 40^b.

The third contains notices of all the saints who flourished from the time of Naṣir-ud-Din Maḥmūd Chirāg-i-Dihli down to the author's own time, fol. 66^b.

It is followed by special chapters on ecstatic Shaykhs (*ذکر بعضی معجزات*) fol. 185^a, and female saints (*ذکر بعضی از نسای صالحات*) fol. 189^a.

The *Khātimah*, here styled (*تکملة*), treats of the author's ancestors, family, and his own life, fol. 191^a.

Written in ordinary Nasta'liq within coloured ruled borders, with an ordinary floral-designed head-piece.

A note on the title-page in the hand-writing of Maulavī Muḥammad Bakhsh Khān, the founder of this library, says that he received the MS. as a present from Nawwāb Sayyid Fidā Ḥusayn Khān Ṣaḥīb Bahādur on the 7th of January, 1859.

The colophon is dated Friday afternoon, 26 Ṣafar, the second

regna year of Abu'l Fath Muḥammad Shāh, corresponding to A.H. 1133.

No. 667.

fol. 349; lines 16; size $11\frac{1}{2} \times 7\frac{3}{4}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

A slightly defective copy of 'Abd-ul-Ḥaqq Dihlawī's Akhbār-ul-Akhyār.

One or two folios are missing from the beginning, and the text opens abruptly thus:—

..... عروق در آمده اشجار اعضا و اوراق اطراف را الخ *

An index of the names of persons treated in the work is given at the end of the copy.

Written in fair Ta'liq.

Dated A.H. 1278.

No. 668.

fol. 121; lines 17; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

اخبار الاعفيا

AKHBÂR-UL-AŞFIYÂ.

This work, like the Akhbâr-ul-Akhyâr of 'Abd-ul-Ḥaqq Dihlawī (see No. 666), contains biographical notices of the most renowned saints and holy men who lived or visited India.

Author: 'Abd-us-Samad bin Afḍal Muḥammad bin Yûsuf Anṣārī.

عبد الصمد بن افضل محمد بن يوسف انصاري *

Beginning:—

جهان جهان آفرين موجد و جهان آفرين را که جان دانش و جان

سخن بـصاحب فطرتان دقيقه رس الخ *

The author was a nephew of the famous Abul Faḍl 'Alāmi, whose official letters, variously styled مكاتبات ابو الفضل مكاتبات عالمي and انشاء ابو الفضل, he collected and edited between A.H. 1011 and 1015 = A.D. 1602 and 1606. In the preface he tells us that for a long

time he had cherished the idea of writing a work on the saints and holy men of India, until in A.H. 1014 = A.D. 1605, in the reign of Jahāngir, he fulfilled his desire by writing the present work. He concludes the preface with a eulogy of his native town, Āgrah.

The contents of the work are practically identical with those of the Akhbār-ul-Akhyār of 'Abd-ul-Ḥaqq Dihlawī (see No. 866). It begins, as the other does, with the life of Gauṣ-uṣ-Ṣamadānī Qutb-i-Rabbānī Shaykh Muhyī-ud-Dīn Abū Muḥammad 'Abd-ul-Qādir ul-Husaynī ul-Jilānī, on fol. 7^b, and ends with that of Fāṭimah Sālimah, on fol. 120^b. The index given at the beginning of the copy shows the names of 262 male (Ethé, Ind. Office Lib. Cat., No. 641, has 245) and 4 female saints, whose lives have been told in the work: but notices of many saints are missing on account of lacunae. After the life of شاه کردیز, fol. 20^b, of which there are only two lines, the notices of the following saints are wanting:—

- شیخ صدر الدین بن شیخ بهاء الدین ذکریا - حسن رسن تاب - خواجہ حمید شیخ - شیخ جمال الدین خندان روی - شیخ بدر الدین غزنوی - شیخ حسن افغان شیخ جمال الدین خطیب - شیخ بدر الدین محمد موہنہ دوز - ابوبکر موی تاب and the first part of that of شیخ شرف الدین پانی پتی - بابا حاجی رتن بن نصر اللہ - الحانسوی, the end of whose life, on fol. 21^a, covers six lines.

The life of شرف الدین بن شیخ بہی بن شیخ اسرائیل منیری, which begins on fol. 35^a, and breaks off on fol. 36^b, is followed by a lacuna; and the notices of the following saints are wanting:—

سید جلال الدین بن سید احمد کبیر - قاضی عبد المقدر - شیخ علاء الحق والدین مولانا فخر الدین زرادی and

The life of شیخ اخي جمشید قلوجي, which begins on fol. 41^a is also incomplete. It breaks off on fol. 42^b; then the accounts of the following persons are wanting:—

and شیخ قاسم تلج بخش - شیخ صدر الدین حکیم - سید محمد بن جعفر المکی مولانا احمد تھانیسری.

The account of شیخ عبد القدوس بن شیخ اسمعیل کلکوی, of which only the heading is given (fol. 73^b), together with that of مخدوم سالار, is also wanting.

Written in swift Nasta'liq, with the headings in red. Additions and emendations are occasionally found in the margins.

The binding is in a damaged condition, all the folios being loose.

Not dated, apparently eighteenth century.

Of three seals on the title-page, two have been effaced; the third, dated A.H. 1109, bears the inscription *سعادۃ اللہ*.

No. 669.

fol. 114; lines 15; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{3}{4} \times 3\frac{3}{4}$.

The Same.

This copy, transcribed from the preceding MS. by order of Maulavi *Shihâb-ud Dîn Khudâ Bakhsh*, formerly librarian of the library, has all the lacunae noted in the above copy, spaces being left blank, except that here the account of *عبد محمد بن جعفر* and the earlier portion of the life of *شیخ صدر الدین حکیم* are to be found (fol. 40^b and 41^a). It is evident that the corresponding folios in No. 668 were lost after the transcription of this copy.

It contains a wordy colophon, beginning with the praise of God and the Prophet, after which *Gulâm Muhammad 'Abbâs*, otherwise *Muhammad 'Abd Ullah*, son of *Hakim Sayyid Rî'ayat Husayn* of 'Azîmâbâd (Patna), says that it was transcribed at his dictation from a damaged MS. at the request of his friend *Shihâb-ud-Dîn Khudâ Bakhsh Khân*, the librarian. The library scribe, *محمد فضل البازي هرتبوي*, adds that he transcribed the copy by order of the above-named, finishing it on 4 *Sha'bân*, A.H. 1323.

The copy, though neatly written, is full of clerical errors.

Written in fair Nasta'liq, with the headings in red.

No. 670.

fol. 154; lines 17-19; size $8 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{3}{4}$.

ترجمہ خلاصۃ المفاخر

TARJUMAH-I-KHULÂṢAT-UL-
MAFÂKHİR.

A Persian translation of *عبد اللہ بن اسعد الیامعی الیمنی* 'Abd Ullah bin As'ad ul-Yâfi' ul-Yamanî's (*d.* A.H. 768 = A.D. 1367) *Khulâṣat ul-Mafâkhir*, containing a collection of legends, most of them referring to the great saint *Shaykh 'Abd ul-Qâdir Jilânî*.

Beginning:—

الحمد لله رب العالمين ميگويد اضعف عباد الله اعلم الله
شأنه كه چون كتاب خلاصة المفآخر الخ *

Dr. Ethé, who notices two copies of the work, 'under the title ترجمه التكملة, in the Bodl. Lib. Cat., Nos. 332 and 333, and a third, entitled خلاصة المفآخر, in the Ind. Office Lib. Cat., No. 643, observes that 'Abd Ullah Yāfi'i composed two works on the same subject: one, called خلاصة المفآخر, chiefly relating to Shaykh 'Abd ul-Qādir Jilāni, and another, called روض الرياحين; and that to the latter work he composed a supplement (تكملة), of which the present work is a translation. It would, however, appear from the preface to the present copy, as well as from other reliable sources, that the *Khulāṣat-ul-Mafākhir* and the *Takmilah* are not two separate works, but are only two different names for the same work, viz. 'Abd Ullah Yāfi'i's supplement to his *Raudat-ur-Riyāḥin*. In the preface the translator observes thus:—

ميگويد اضعف عباد الله كه چون كتاب خلاصة المفآخر في
مذاقب الشيخ عبد القادر و جماعة ممن نظمه من الشيوخ الاكابر مشتمل
است بر بعضى آيات عجيب و حكايات غريب و بؤدگي
شيخ قطب الانام شيخ عبد الله يافعي زائر الحرمين الشريفين اين
كتاب را بر سبيل التكملة لروض الرياحين في حكايات الصالحين تاليف
فرموده ... الخ *

In the preface to the *Khulāṣat-ul-Mafākhir* in the Būhār Library copy, 'Abd Ullah Yāfi'i himself says that he wrote the work as a supplement (تكملة) to his *Raudat ur-Riyāḥin*:—

التي هي من ثمة المعجزات و البراهين اردتها على سبيل التكملة
للكتاب الموصوف بروض الرياحين في حكايات الصالحين و سميته كتاب
اطراف عجائب آيات و البراهين و ارداف غرائب حكايات روض الرياحين
و لقبته بخلاصة المفآخر في اختصار مذاقب الشيخ عبد القادر و جماعة
ممن نظمه من الشيوخ الاكابر ... الخ *

The translator, who does not reveal his name, tells us in the preface that his spiritual guide, whom he designates as سيد السادات قدوة المشايخ قطب العالم سيدى و شيخى و مخدومى شيخ جلال الحق و الشرف و had studied the original work (*Khulâṣat ul-Mafâkhir*) for many years, and had frequently expressed the wish for a Persian translation of it. Our author undertook the translation at the desire of his spiritual guide.

The spiritual guide seems to have been Sayyid Jalâl-ud-Din Makhdûm-i-Jahâniyân, also known as Jalâl-i Surkh, who came from Bukhârâ to Bakr, and finally settled in Uch, where he died in A.H. 785 = A.D. 1384 (see *Akhbâr-ul-Akhyâr*, p. 72); for the author of the *Sawâṭi'ul-Anwâr* (composed between A.H. 1135 and 1142 = A.D. 1722 and 1729) remarks that a disciple of Jalâl-ud-Din Bukhârî translated into Persian the *تكملة*, or the supplement to 'Abd Ullah Yâfi'i's *Raudat-ur-Riyâḥin*. See Ethé, Ind. Office Lib. Cat., col. 332.

Notwithstanding this, Dr Ethé (*Bodl. Lib. Cat., loc. cit.*) unaccountably holds that the present translation is possibly identical with Shaykh Usmân bin 'Umar ul-Kahf's *حكايات الصالحين* (mentioned in Hâj. Khak., Vol. III, p. 81), which contains a Persian collection of legends of saints, divided into twenty *Bâbs* each consisting of ten *Hikâyat*.

The *Raudat-ur-Riyâḥin* of Yâfi'i contains 500 *Hikâyat*. A Persian translation of the same, made by Faḍl Ullah bin Asad Ullah ul-Husayni ul-A'râbi us-Simnânî, with the takhalluṣ Jahânî, under Sultân Muḥammad Qutub Shâh (A.H. 1020-1035 = A.D. 1612-1626), is noticed in Ethé, Ind. Office Lib. Cat., No. 642. A Persian poetical version of the *Takmilah*, entitled *ترجمہ تکملة*, made by the poet 'Abdi, under Shâh Jahân, in A.H. 1051 = A.D. 1641, is mentioned by Sprenger, *Oude Cat.*, p. 307.

The present copy contains 196 *Hikâyat*. Each *Hikâyat* is preceded by the name of the Shaykh on whose authority it is related.

The last *Hikâyat* occupies foll. 128^b-147^b, and concludes with an Arabic *Qasidah* in praise of Shaykh 'Abd-ul-Qâdir Jilânî.

The text is followed by fifteen letters, written by Shaykh 'Abd-ul-Qâdir Jilânî to his disciples and followers, occupying foll. 148^a-154^b. They are introduced by the following heading:—

مکتوبات من کلام قطب العالم شيخ محي الدين سيد عبد القادر

جیلانی قدس الله سره (العزیز)

In the colophon (fol. 147^b), dated Duḥijjah, A.H. 991, the work is wrongly ascribed to the saint 'Abd-ul-Qādir Jilānī:—

تم الكتاب المستطاب المسمى بالتكملة للمسيح محيى الدين عبد القادر
رضى الله عنه بيد العبد الضعيف خواجه خضر حافظ بن شيخ
ميرك العشرون من شهر ذى الحجة يوم الثالث سنة احدى و تسعين
و تسعمائة *

Written in ordinary Nasta'liq within red ruled borders, with occasional notes and emendations in the margins. Red lines round the pages. Some folios have been inlaid in blue margins.

No. 671.

fol. 117; lines 15; size 8 × 5½; 6½ × 3½.

كلمات الصادقون

KALIMĀT-UṢ-ṢĀDIQĪN.

A very valuable and extremely rare work, consisting of biographical notices of saints who lie buried at Dihli.

Author: Muḥammad Ṣādiq Hamadānī محمد صادق همدانی.

The MS., defective at the beginning, opens abruptly thus:—

گواشت بر باد گیتی فرو

سیاهی شب روشنائی روز

In the preface the author calls himself محمد صادق همدانی Muḥammad Ṣādiq Hamadānī. He seems to be identical with the author of the *Ṭabaqāt-i-Shāh Jahānī* (Rieu, iii., p. 1009), which in the *Tārīkh-i-Muḥammadi* is ascribed to Maulānā Ṣādiq Kashmīrī (Rieu, iii., p. 1096^b). It seems therefore probable that the author's ancestors originally belonged to Hamadān, and that from that place they emigrated to India, settling in Kashmīr. Among the poets of the reign of Jahāngīr in the author's *Ṭabaqāt-i-Shāh Jahānī* (Rieu's copy, fol. 304^b), there is mention of his brother, Mulla Muḥammad Yūsuf Kashmīrī Hamadānī. Again, on fol. 92^a of the present work, he tells us that his maternal grand-father, Hājī Muḥammad Hamadānī, came to Multān, and finally settled in Dihli, where he died

on the 19th of Šafar, A.H. 1006 = A.D. 1597. According to Rieu, p. 1009, the author was born about A.H. 1000 = A.D. 1591, and spent his life in Dihli. In the present work, he frequently refers to the celebrated saint and writer, *Shaykh* 'Abd-ul-Ḥaqq of Dihli, always designating him as *حضرت معذومي* (Master). His spiritual guide appears to have been *Khwājah* Muḥammad Bāqī un-Naqshbandī, *خواجہ محمد الباقي النقشبندی اویسی*, to whom he devotes a long notice, fol. 93^a-112^a, and who, according to the author's statement on fol. 93^a, died on Monday, 25 Jumādā II, A.H. 1012 = A.D. 1603.

On fol. 91^b, while eulogising the reigning sovereign, Jahāngīr, the author says that a separate book would be required for the account of that Emperor, and that if chance should favour him, after completing the present work, he would write the *Ma'āṣir-i-Jahāngīr*.

We further learn that the author left another work, entitled *سلسلة الصادقين*. He refers to it on fol. 93^b.

The date of completion of the work, given at the end, is Friday, 22nd Rajab, A.H. 1023 = A.D. 1614. The date of Muḥammad Šādiq's death is unknown. He was still alive in A.H. 1046 = A.D. 1636, the year in which he composed the *Ṭabaqāt-i-Shāh Jahānī*.

In the preface, the author enumerates the following works as those on which he based the present composition *فوائد*, *الاخبار*, *الخواص*, *الطبقات* *ناصری* and *سیر العارفين*, *سیر الاولیا*, *الفوائد*. Other authorities quoted in course of the narrative are *فوائد السالكين*, *دلیل العارفين*, *تاریخ فیروزی*, *رشحات*, *نفعات*, etc.

The notices, 125 in number, begin with *خواجہ قطب الدین بختیار* and end with *شیخ الہدای* *لوسی*.

Contents:—

Muqaddimah.—Pre-eminence of Dihli, fol. 3^a.

Accounts follow of:—

1. *Khwājah* Qutb-ud-Dīn Bakhtyār Ūshī, a disciple and *Khalīfah* of *Khwājah* Mu'in-ud-Dīn Ḥasan Sijzī. He died on 14th Rabī' I, A.H. 633 = A.D. 1235; fol. 4^a.
2. *Khwājah* Tatmāṣī, son of *Khwājah* Qutb-ud-Dīn, buried by the side of his father's tomb; fol. 9^a.
3. Sayyid Nūr-ud-Dīn Aḥmad Mubārak Ġaznawī, *Khalīfah* of *Shaykh* Shihāb-ud-Dīn Suhrawardī, and, according to some, a disciple of *Shaykh* 'Abd-ul-Wāḥid bin *Shaykh* Shihāb-ud-Dīn Aḥmad Ġaznawī. His tomb is to the east of the Ḥaud-i-Shamsī; fol. 10^a.
4. *Shaykh* Ḥamīd ud-Dīn Dihlawī; fol. 10^b.
5. Qāḍī Ḥamīd-ud-Dīn Nāgūrī, *Khalīfah* of *Shaykh* Shihāb-ud-Dīn Suhrawardī, and, according to some, a disciple of *Shaykh*

Shams-ud-Din Samarqandî. He is the author of طوابع شعوس. He died in A.H. 643 = A.D. 1245, and lies buried by the side of Khawājah Qutb-ud-Din; fol. 10^b.

6. Shaykh Nāsih-ud-Din, son of Qādi Ḥamid-ud-Din; fol. 14^a.

7 and 8. Qādi Sa'd and Qādi ʿImād, followers of Khawājah Qutb-ud-Din, by whose side they lie buried; fol. 14^a.

9. Shaykh Mu'izz-ud-Din Dihlawī, a disciple of Qutb-ud-Din, and buried by his side; fol. 14^a.

10. Shaykh Wajih-ud-Din, a contemporary of Qutb-ud-Din; fol. 14^b.

11. Shaykh Nizām-ud-Din Abu'l Muwayyid, probably buried by the side of his mother Sārah's tomb; fol. 15^a.

12. Shaykh Burhān-ud-Din Mahmūd Abu'l Khayr, son of Abu'l Khayr As'ad ul-Balkhī. He received spiritual instruction from Burhān-ud-Din Marjīnānī. His pupil was Mawlānā Kamāl-ud-Din. His tomb is to the east of Ḥaud-i-Shamsī, and is known as نخند نور; fol. 15^a.

13. Shaykh Turk Bayābānī, a disciple of Shaykh Shihāb-ud-Din Suhrawardī. He died in the reign of Mu'izz-ud-Din Bahrām Shāh, and his tomb is on the skirts of the fort of Firūzābād; fol. 16^a.

14. Shaykh Nūr-ud-Din Dihlawī, a contemporary of Sultān Nāsir-ud-Din, son of Sultān Shams-ud-Din Iltamish. He is the author of جامع الحکایات. His tomb cannot be traced; fol. 16^b.

15. Mu'in-ud-Din ʿImrānī. He wrote commentaries on مصباح, کنز, and حسامی; was a master of learning in Muhammad Tug̃laq's time; Mawlānā Shams-ud-Din Yahyā was his pupil; fol. 17^a.

16. Khawājah Muhammad Mu'inah-dūz, a disciple of Qādi Ḥamid-ud-Din. His tomb is by the side of Ḥadrat Khawājah's; fol. 17^a.

17. Shaykh Badr-ud-Din Gaznawī, a Khalīfah of Qutb-ud-Din Bakhtyār Ughī. He died at the age of a hundred, in the reign of Sultān ʿAlā-ud-Din, and lies buried by the side of Qutb-ul-Auliya; fol. 19^a.

18. Khawājah Bust: his tomb is to the north of Khawājah's, on a higher level; fol. 19^a.

19. Bābā Rāji (?) Rūzbah: his tomb is near the old Namāzgāh; fol. 19^b.

20. Shaykh Imām-ud-Din Abdāl, the sister's son of Ḍiyā-ud-Din Mard-i-Gayb; he received the robe of Khalīfat from Shaykh Badr-ud-Din Gaznawī; died, A.H. 770 = A.D. 1368; fol. 20^a.

21. Shaykh Rāji, Khalīfah of Badr-ud-Din Shāh Madār (fol.

20^a) an account of whom, and of whose disciples and *Khalifahs*, is given here.

22. *Shaykh* Shams al-G; fol. 21^b.

23. *Shaykh* *Shihāb-ud-Dīn*, *Khalifah* of *Shaykh* *Imām-ud-Dīn* *Abdāl*; fol. 22^a.

24. *Shaykh* *Imād-ud-Dīn* *Dihlawī*, a disciple of *Shaykh* *Imām-ud-Dīn* *Abdāl*; he received the robe of *Khalifat* from *Shaykh* *Shihāb-ud-Dīn* *ʿAshiq*; *Shaykh* *Tāj-ud-Dīn* *Imām* was his favourite disciple; fol. 22^a.

25. *Shaykh* *Nizām-ul-Haqq* *wad-Dīn*, originally named *Muḥammad bin Aḥmad bin ʿAlī*; died on Wednesday, 18th Rabiʿ II, A.H. 725 = A.D. 1324; fol. 22^a.

26. *Shaykh* *Najīb-ud-Dīn* *Mutāwakkil*, brother and *Khalifah* of *Farid Ganj Shakar* (died in the time of *Muʿizz-ud-Dīn* *Kayqubād*, grandson of *Sulṭān* *Giyāṣ-ud-Dīn* *Balban*); fol. 28^b.

27. *Shaykh* *Ṣadr-ud-Dīn* *Darwish*: *Shaykh* *Ṣalāḥ-ud-Dīn* was his disciple and *Khalifah*; fol. 30^a.

28. *Shaykh* *Nūr-ud-Dīn* *Parrān*, a disciple of *Shaykh* *Dāniyāl*; fol. 31^a.

29. *Shaykh* *Ḍiyā-ud-Dīn* *Rūmī*, a disciple and *Khalifah* of *Shaykh* *Shihāb-ud-Dīn* *Suhrawardī*; died in the reign of *Sulṭān* *Qutb-ud-Dīn*; fol. 31^b.

30. *Sayyidī* *Maulah*, who lived in the time of *Sulṭān* *Balban*; fol. 32^b.

31. *Shaykh* *Abū Bakr* *Tūsī*, who lived in the time of *Sulṭān* *Jalāl-ud-Dīn*; fol. 33^b.

32. *Shaykh* *Farid-ud-Dīn* *Nagūrī*, the grandson of *Ḥamid-ud-Dīn* *Nagūrī*; collected the discourses of *Ḥamid-ud-Dīn*, which he entitled *سرور الصدور*; came to *Dihli* during the reign of *Sulṭān* *Muḥammad* *Tuḡlaq*; left seven sons; fol. 34^a.

33. *Shaykh* *Nasir-ud-Dīn* *Mahmūd*, a *Khalifah* of *Shaykh* *Nizām-ud-Dīn* *Auliya*; died, 18th *Ramaḍān*, A.H. 757 = A.D. 1356, during the reign of *Firūz* *Shah*; fol. 34^b.

34. *Fakhr-ud-Dīn* *Marwazī*, a disciple of *Shaykh* *Nizām-ud-Dīn* *Auliya*, died in the reign of *Sulṭān* *Giyāṣ-ud-Dīn* *Tuḡlaq*; fol. 39^a.

35. *ʿAlā-ud-Dīn* *Nili*, a disciple and *Khalifah* of *Shaykh* *Nizām-ud-Dīn* *Auliya*; fol. 40^a.

36. *Khwājah* *Taqī-ud-Dīn*, a disciple, *Khalifah* and sister's son of *Nizām-ud-Dīn* *Auliya*; fol. 39^b.

37. *Khwājah* *Hārūn*, surnamed *Rafīʿ-ud-Dīn*, eldest brother of *Khwājah* *Taqī*; fol. 41^a.

38. Sayyid Muḥammad Kirmānī of the Sayyid family of Kirmān and Gaznīn; was a disciple and companion of Shaykh Farid Ganj Shakar; fol. 40^b.

39. Qāḍī Muḥyi-ud-Dīn Kāshānī (on the margin), a disciple of Nizām-ud-Dīn Auliya, during whose life-time he died; fol. 42^a.

40. Sayyid Shams-ud-Dīn Khāmūsh, eldest son of Sayyid Muḥammad Kirmānī; died, A.H. 732 = A.D. 1331, during the reign of Sultān Muḥammad Tuḡlaq; fol. 42^b.

41. Sayyid Aḥmad Kirmānī, another son of Sayyid Muḥammad Kirmānī; died on Thursday, 1st of Sha'bān, A.H. 752 = A.D. 1351; fol. 43^a.

42. Khwājah 'Aziz-ud-Dīn, disciple of Nizām-ud-Dīn Auliya; fol. 43^a.

43. Khwājah Qāḍī, son of Shaykh Ya'qūb; fol. 43^b.

44 and 45. Khwājah Muḥammad and Khwājah Mūsā, sons of Fātimah, the third daughter of Shaykh-ul-Islām Farid-ul-Auliya, who was married to Badr-ud-Dīn Ishāq; Mūsā left the work انوار المجالس; fol. 44^a.

46. Khwājah 'Aziz-ud-Dīn Šūfi, the son of Bibi Mastūrah, the wife of Farid-ul-Auliya; was a pupil of Qāḍī Muḥyi-ud-Dīn Kāshānī; an excellent calligrapher; composed نعت الامير في كرامت الاخبار in praise of Nizām-ud-Dīn Auliya; fol. 44^b.

47. Khwājah Abū Bakr Shīblī, an intimate friend of Sultān-ul-Auliya; fol. 45^a.

48. Jamāl-ud-Dīn Dihlawī, a disciple of Farid-ul-Auliya Ganj Shakar; revised the works of Diyā-ud-Dīn Baranī; Sultān Muḥammad Tuḡlaq gave him the title of انوار الملكى; his sons Khwājah Aḥmad and Khwājah Nizām-ud-Dīn were distinguished; fol. 45^a.

49. Maulānā Faṣīḥ-ud-Dīn, a disciple of Sultān ul-Mashā'ikh; fol. 45^b.

50. Maulānā Shihāb-ud-Dīn Imām, the Imām of Nizām-ud-Dīn Auliya; the poet Khusrāu had great regard for him; fol. 45^b.

51. Shaykh Rukn-ud-Dīn Dihlawī, son of Shaykh Shihāb-ud-Dīn Imām; was a leading Khālīfah of Nizām-ud-Dīn Auliya; Mas'ūdbak was one of his disciples; fol. 46^a.

52. Shaykh Kabir Auliya, a favourite slave of Sultān Muḥammad Tuḡlaq; his original name was Malik Qubāl; he died during the reign of Sultān Muḥammad; fol. 46^a.

53. Khwājah Muayyid-ud-Dīn Anṣārī, a disciple of Nizām-ul-Auliya; left a son named Nūr-ud-Dīn Muḥammad; fol. 46^b.

54. Shaykh Haydar, a friend of the Sultân-ul-Mashâ'ikh; fol. 40^b.

55. Shaykh Abû Bakr Muṣallâ Bardâr, a disciple and Muṣallâ-keeper of Nizâm-ul-Auliya; fol. 46^b.

56. Khawajah 'Aziz-ud-Dîn, the son of Abû Bakr; fol. 47^a.

57. Maulânâ Shams-ud-Dîn Yahyâ, a favourite Khalifah of Shaykh Nizâm-ud-Dîn Auliya and a distinguished scholar of his age; he left several learned pupils, one of them the celebrated Shaykh Nasir-ud-Dîn Mahmûd; he left a commentary on the عشاق, and wrote several treatises on Sûfism, one of which is called شمس المعارف; died in the reign of Sultân Muhammad Tuglaq; fol. 49^a.

58. Maulânâ Wajih-ud-Dîn Bâbuli, a disciple and friend of Nizâm-ud-Dîn Auliya; was held in high estimation by the 'Ulamâ of his time; fol. 49^b.

59. Amir Khusrau Dihlawi, a favourite disciple and Khalifah of Nizâm-ud-Dîn Auliya; died on Wednesday, 9th Du'lqa'd A.H. 725 = A.D. 1324; fol. 50^b.

60. Khawajah Shams-ud-Dîn, the sister's son of Amir Khusrau, and a most obedient follower of Nizâm-ud-Dîn Auliya; fol. 53^a.

61. Khawajah Diyâ-ud-Dîn Barani, a favourite of Nizâm-ud-Dîn Auliya; was a constant associate of Amir Khusrau and Amir Hasan; he spent his last days in composing books, such as مآثر سادات, تاریخ فیروز شاهی, and عزلیت نامه امامی, منازل کبری, نکات محمودی; he also left حسرت نامه, etc.; fol. 53^b.

62. Maulânâ Diyâ-ud-Dîn Shâmi, a contemporary of Sultân-ul-Mashâ'ikh; he left a work entitled نصاب الاحسان; fol. 54^b.

63. Khawajah Muayyid-ud-Dîn, a prince, was Governor of کری in the time of Sultân 'Alâ-ud-Dîn; he subsequently became a disciple of Nizâm-ud-Dîn Auliya; in his old age, he was seen by the author of the Siyar-ul-Auliya; fol. 55^a.

64. Shaykh Nizâm-ud-Dîn Shîrâzi, an esteemed friend of Nizâm-ud-Dîn Auliya; the author of the Siyar-ul-Auliya saw him after the death of Nizâm-ud-Dîn Auliya; fol. 55^b.

65. Shaykh 'Uṣmân Sayyâh, a disciple of Shaykh Rukn-ud-Dîn Abû'l Fatḥ, who was the Khalifah of his grandfather Shaykh-ul-Islâm Bahâ-ud-Dîn Dakariyyâ; he attended the majlis of Shaykh Nasir-ud-Dîn; fol. 55^b.

66. Shaykh Shihâb-ud-Dîn Haqqûi, a disciple and Khalifah of his father, Fakhr-ud-Dîn Zâhid; fol. 56^a.

67. Shaykh Ṣadr-ud-Dîn Hakîm, an esteemed Khalifah and

companion of Shaykh Naṣīr-ud-Dīn Maḥmūd, as well as a favourite of Shaykh Nizām-ud-Dīn; fol. 57^a.

68. Shaykh Fakhr-ud-Dīn Ṣāuī, son and successor of Shaykh Shihāb-ud-Dīn Haqqūi; fol. 58^b.

69. Sayyid Yūsuf ul-Husayni, son of Sayyid Jamāl; was a teacher in the Madrasah of Sultān Firūz; he died in A.H. 790 = A.D. 1388; he belonged to the school of Maulānā Jalāl-ud-Dīn Rūmī, and was a pupil of Maulānā Qutb-ud-Dīn Rāzī, the commentator of *شمسه* and *عطالع*; among his works is the *يوسفى*, a commentary on the *الالباب*; *لب*; he also wrote a commentary on *منار*, entitled *ترجيد الافكار*; fol. 59^a.

70. Qāḍī ‘Abd-ul-Muqtadir Sharihi, son of Qāḍī Rukn-ud-Dīn; was a *Khalīfah* of Shaykh Naṣīr-ud-Dīn Maḥmūd; his pupil was Qāḍī Shihāb-ud-Dīn; he died, 26th Muḥarram, A.H. 791 = A.D. 1388; fol. 59^b.

71. Shaykh Zayn-ud-Dīn, a disciple, *Khalīfah* and sister's son of Shaykh Naṣīr-ud-Dīn Maḥmūd; fol. 60^a.

72. Mas‘ūdbak, disciple of Shaykh Rukn-ud-Dīn bin Shaykh Shihāb-ud-Dīn Imām; he was a relative of Sultān Firūz, and his original name was Shīrkhan; he wrote *تمهيدات* (introduction) on the model of *تمهيدات عين القضاة همداى*; left a *Diwān* and a work, entitled *مرواة العارفين*; fol. 60^b.

73. Shaykh Badr-ud-Dīn Samarqandī, a disciple and *Khalīfah* of Shaykh Sayf-ud-Dīn Bākhārzi; he died in the time of Sultān al-Mashā‘ikh; fol. 61^a.

74. Shaykh Rukn-ud-Dīn Firdausī, the *Pir* of Shaykh Najib-ud-Dīn Firdausī, and disciple of Badr-ud-Dīn Samarqandī; fol. 61^b.

75. Shaykh Najib-ud-Dīn Firdausī, disciple of the aforesaid Shaykh Rukn-ud-Dīn; one of his disciples was Sharaf Yahyā; fol. 62^a.

76. Shaykh Hasan Tāhir, a disciple and *Khalīfah* of Rāji Hāmid Shah, who was a disciple of Shaykh Husām-ud-Dīn Mānik-pūri; he was born in Bihār, whence his father had come from Multān; went to Dīhli from Jaunpūr during the time of Sultān Sikandar Lodi, and died, 24th Rabī‘ I, A.H. 909 = A.D. 1503; he left a work entitled *مفتاح الغنى*; fol. 62^b.

77. Maulānā Samā-ud-Dīn, son of Fakhr-ud-Dīn, was born in Multān, A.H. 808 = A.D. 1405; received the robe of *Khalīfat* from Shaykh Kabīr-ud-Dīn Ismā‘īl, the grandson of Maḥdūm Jabāniyān; lost his eye-sight in his old age; wrote a commentary on the *المعات*, and also composed the work, *مفتاح الاسرار*; Shaykh Jamālī, a

scholar and poet, was his disciple; he died, 17th Jumâdâ II, A.H. 907 = A.D. 1501; fol. 64^a.

78. Shâh 'Abd Ullah Qurayshî, a follower of Shaykh-ul-Islâm Bahâ-ud-Dîn Dakariyyâ; married his daughter to Sultân Bahlûl Lodi; Shaykh Hâjî 'Abd-ul-Wahhâb Bukhârî was his disciple; fol. 65^a.

79. Shaykh Hâjî 'Abd-ul-Wahhâb Bukhârî, a disciple of Shâh 'Abd Ullah, and a descendant of Sayyid Jalâl Bukhârî; was born, A.H. 869 = A.D. 1484; he died, A.H. 932 = A.D. 1525, in the beginning of the reign of Zahir-ud-Dîn Bâbur; he wrote a commentary on the Qurân; fol. 65^b.

80. Shâh Abul Gays Bukhârî, son of Shaykh Hâjî 'Abd-ul-Wahhâb; he died in the reign of Sultân Bahlûl Lodi; fol. 67^b.

81. Shâh Jalâl Shirâzî, a disciple of Shaykh Muḥammad Nûr Bakhsh; came to Dihli during the reign of Sultân Sikandar; he died, A.H. 944 = A.D. 1537, during the reign of Humâyûn; fol. 68^b.

82. Shaykh Sulaymân Mandûl, son of علقا 'Alfân; was born in Dihli; he traced his descent from Ibrâhîm Adham; his sons were Shaykh Dâ'ûd, Shaykh Mahmûd and Shaykh Kamâl; Mirzâ Sulaymân visited him in A.H. 936 = A.D. 1529; he went to Mandû at the time of Timur's invasion of Dihli; he died after a long life of one hundred and fifty, or more, years; fol. 69^b.

83. Shaykh Muḥammad Mashâ'ikh, son of Hâjî 'Abd-ul-Wahhâb, daughter's son of Shaykh Ṣadr-ud-Dîn, and younger brother of Shâh Abul Gays; he accompanied Humâyûn in the campaign of Gujarât; the date of his death, A.H. 942 = A.D., is expressed by the chronogram شیخ هادی بود; he was succeeded by his son Shaykh 'Abd-ul-Karîm, who was succeeded by Shaykh Muḥammad Shahîd, who was succeeded by Shaykh 'Abd-ul-Wahhâb, who was succeeded by Shaykh Muḥammad Yûsuf, who was still living at the time of the composition of the present work; fol. 71^b.

84. Shâh Muzammil, received the *Khilâfat* from his great grandfather; was born A.H. 921 = A.D. 1515; was in the company of Shaykh Salim Sikrî; died at the age of thirty-seven, A.H. 958 = A.D. 1551, during the reign of Salim Khân, son of Shîr Khân; fol. 71^b.

85. Shâh Mudassîr, the fourth son of Hâjî 'Abd-ul-Wahhâb; was born, A.H. 924 = A.D. 1518, and died, A.H. 981 = A.D. 1553; he was succeeded by his eldest son, 'Abd-ul-Gaffâr, who was succeeded by his son Sayyid Aḥmad, who was succeeded by Shaykh Salim. Shaykh Mudassîr left another son called Shaykh Nizâm, who died before 'Abd-ul-Gaffâr, leaving three sons; fol. 72^b.

86. Shaykh Rukn-ud-Din, son of 'Abd-Ullah Qurayshī; fol. 73^a.

87. Shaykh Abu'l Fath Qurayshī, son of Shaykh Rukn-ud-Din; fol. 73^a.

88. Shaykh Addhan Dihlawi, a disciple of Maulānā Samā-ud-Din; was the maternal grandfather of 'Abd-ul-Haqq Dihlawi; he died, A.H. 934 = A.D. 1527; fol. 73^a.

89. Shaykh Yūsuf Qattāl, a disciple of Qāḍī Jalāl-ud-Dīn Lāhaurī; died, A.H. 933 = A.D. 1526, in the reign of Zahir-ud-Dīn Bābur; fol. 73^b.

90. Shaykh 'Abd Ullah Dihlawi, the eldest son of Shaykh Yūsuf Qattāl; died A.H. 980 = A.D. 1572; fol. 74^a.

91. Shaykh Jamālī; performed the pilgrimage to Mecca and Medina, and journeyed to Jerusalem, Rūm, Baghdād, and visited Nizām-ud-Dīn Maḥmūd at Shirāz and Maulānā 'Abd-ur-Rahmān Jāmi at Hari; was an eminent poet of India, and received due recognition at the hands of Bābur and Humayūn; died A.H. 942 = A.D. 1535; fol. 74^a.

92. Sayyid Ḥusayn Pāi Mināri; came from Mashhad to Dihli during the reign of Sikandar (Lodi); fol. 75^a.

93. Shaykh Tāj-ud-Dīn Maḥammad Dihlawi, son of Shaykh 'Abd-ur-Ṣamad, and a descendant of Farīd-ud-Auliya Ganj Shakar; died towards the end of the eighth century A.H.; fol. 75^a.

94. Shaykh 'Alā-ud-Dīn Ajūdhanī, a disciple of his grandfather, Shaykh Tāj-ud-Dīn bin Shaykh 'Abd-ur-Ṣamad bin Shaykh Munawwar; his father's name was Nūr-ud-Dīn; was born, A.H. 872 = A.D. 1467, and died, 14th Rabi' II, A.H. 948 = A.D. 1541, during the reign of Shīr Khān Afghān; in his time he was called Farīd-i-Ṣāni; fol. 75^b.

95. Imām Shīr Khān,¹ originally named Farīd, the son of Ḥasan, a servant of a noble of the Lodi Kings; came to Bihār during the reign of Sulṭān Ibrāhīm Lodi; assumed the title of King, A.H. 947 = A.D. 1540; died, A.H. 951 = A.D. 1544; fol. 76^a.

96. Shaykh Ḥasan Khayālī, eldest son and disciple of Shaykh Ḥasan Tāhīr; died A.H. 944 = A.D. 1537; composed poems and also left some discourses مکتوبات; fol. 76^b.

97 and 98. Sayyid Shams-ud-Dīn and Sayyid Abū Tālib, two friends, who led an honourable life from the time of Sulṭān Ibrāhīm bin Sulṭān Sikandar Shāh to that of Islām Khān bin Shīr Khān;

¹ Note: Shīr Khān hardly deserves mention in this work; but his name, like those of the saints noticed in the work, is written in rubric.

Islām Khān accommodated them with great honour in his palace, and negotiated a marriage between one of his daughters and Abū Tālib, who, however, declined the match. Soon afterwards, the two saints were found murdered in his house, and the king was suspected of the crime; fol. 78^b.

99. Shaykh Amān Pānīpatī, a great Sufi scholar: Shaykh Muḥammad ‘Āshiq Saubālī was his *Khalīfah*; fol. 79^a.

100. Sayyid Ibrāhīm Īrajī, son of Mir Mu‘īn and disciple of Shaykh Bahā-ud-Dīn Qādirī Shattārī; died, A.H. 953 = A.D. 1546; fol. 79^b.

101. Nūr Sayyid ‘Abd-ul-Awwāl, son of ‘Alā; according to Akhbār ul-Akhyār, certain of his ancestors, who belonged to Zayd-pūr, in Jaunpūr, travelled to the Deccan; he was born there; after performing the pilgrimage, he returned to Ahmadābād, and finally settled in Dihli; his works are فیض الباری, a commentary on Ṣaḥīḥ Bukhārī; رسالہ فرائض معلومہ; رسالہ تحقیق نفس; سیر النبی; a gloss on the فتوحات ابن عربی; an exhaustive gloss on مطول معانی; and glosses on several other works on different subjects; died, A.H. 968 = A.D. 1560, during the reign of Akbar; fol. 80^a.

102. Shaykh ‘Abd-ul-‘Azīz, youngest son of Shaykh Hasan Tāhīr Jaunpūri, and brother of Shāh Khayālī; was a *Khalīfah* of Miyān Qādī Khān Yūsuf Nāsihi Zafarābādī; was born at Jaunpūr. A.H. 896 = A.D. 1490; died, 6th Jamādā II, A.H. 975 = A.D. 1567; the date of his death is expressed by the chronogram, نُرِّ نَاجِبِ, a phrase which he generally applied to himself in his life-time; he left several sons, among whom Miyān Shaykh Qutb-ul-‘Ālam was well known: among his compositions are عنینہ and عربیہ; fol. 82^a.

103. Shaykh Ishāq Multānī; died, A.H. 980 = A.D. 1581; fol. 85^a.

103. Shaykh Hasan بوندلہ; lived in the time of Salīm Khān, son of Shūr Khān; died, A.H. 967 = A.D. 1559; fol. 85^a.

104. Maulānā Muḥammad Majd; Sultān Muẓaffar Gujarātī became his disciple, and held him in high estimation; brought to Dihli by Humāyūn, after the conquest of Gujarāt; died in the reign of Shūr Khān Sūr; fol. 86^a.

105. Shaykh Dakariyā, surnamed Bahā-ud-Dīn, a descendant of Ganj Shakar; died, A.H. 970 = A.D. 1562; fol. 86^a.

106. Shaykh Tāj-ud-Dīn Dihlawī, son of Shaykh Bahā-ud-Dīn Dakariyā; wrote a commentary on نزهة الأرواح; fol. 86^b.

107. Shaykh Yūsuf Dihlawī, a disciple of Shāh ‘Abd-ur-Razzāq

Jhanjbānah, whose discourses he collected; died in the reign of Akbar; fol. 86^b.

108. Shaykh Jāmi Dihlawī, eldest son of Shāh Muḥammad Khayālī, and disciple of 'Abd-ur-Razzāq; died at the end of A.H. 1024 = A.H. 1615; was succeeded by his son, Shaykh Kamāl; fol. 86^b.

109. Shaykh Husayn, Naqshī, died, 14th Jumāda II, A.H. 980 = A.D. 1572; left several children, one of whom, Shaykh 'Alī Aḥmad, was well educated, and died in an assembly in the presence of Jahāngir; fol. 87^a.

110. Shaykh Sayf-ud-Din, father of the celebrated saint, Shaykh 'Abd-ul-Ḥaqq Dihlawī; was born, A.H. 920 = A.H. 1514; and died, A.H. 990 = A.D. 1582; his son, Shaykh 'Abd-ul-Ḥaqq, left about one hundred works; fol. 87^b.

111. Shaykh Rīzq Ullah Dihlawī, brother of Shaykh Sayf-ud-Din, and uncle of 'Abd-ul-Ḥaqq; died, A.H. 979 = A.D. 1571; wrote an account of Sultān Sikandar Lodī, and of the dynasty down to his own time; fol. 92^a.

112. Maulānā Ismā'il 'Arab, a disciple of Khawājah 'Abd-ush-Shahīd; was an eminent scholar, most of the students of the Madrasah of Dihlī being his pupils; fol. 93^a.

113. Shaykh Bahlūl Dihlawī; spent most of his time in reading the Qurān, and delivering lectures on Tafsīr, Ḥadīṣ, Fiqh, etc.; fol. 93^b.

114. Shaykh Hāji Muḥammad; belonged to the Qādiri order; died, 1st Ramadān, A.H. 1007 = A.D. 1598; fol. 94^a.

115. Shaykh 'Abd-ul-Ganī Bayābānī; was a *Khaliṭah* of Shaykh 'Abd-ul-Azīz; died, 9th Jumādā II, A.H. 1017 = A.D. 1608; fol. 94^b.

116. Shaykh 'Abd-ul-Wāḥid Ajūdhanī; died, A.H. 1019 = A.D. 1610; fol. 95^b.

117. Shaykh Walī Muḥammad Dihlawī, a disciple of Shaykh 'Abd-ul-Azīz; fol. 95^b.

118. Sayyid Muḥammad Muḥtasib Dihlawī, a contemporary of the author; fol. 96^a.

119. Maulānā Hāji Muḥammad Hamadānī, the maternal grandfather of the author; came to Muītān from Hamadān with Nūr Sayyid 'Alī, and settled in Dihlī; died, Thursday, 19th Ṣafar, A.H. 1006 = A.D. 1597; fol. 96^a.

120. Khawājah Muḥammad ul-Bāqī un-Naqshbandī ul-Uwaysī, the author's spiritual guide; died Monday, 25th Rabī II, A.H. 1012 = A.D. 1603; wrote a commentary on some *sūrah*s of the Qurān, and also left a *Maṣnawī*; fol. 97^a.

121. Miyân Shaykh Tāj; belonged to Sanbhal; was a disciple of the author's *Pir*; fol. 110^a.

122. Khawājah Husām-ud-Dīn Ahmad, a *Khalifah* and companion of the author's *Pir*; was very kindly disposed towards the author; fol. 110^b.

123. Shaykh Ahmad Sirhīndī Fārūqī, another *Khalifah* and companion of the author's *Pir*; fol. 112^b.

124. Shaykh Ilahdād, another *Khalifah* of the author's *Pir*; fol. 116^b.

The work ends with a poem that the author wrote in praise of his *Pir*, Khawājah Muḥammad Bāqī.

Written in ordinary Nasta'liq, at the request of Sayyid Gulām 'Alī, son of Sayyid Sa'd-ud-Dīn bin Sayyid Muḥammad Ṣādiq bin Sayyid Muḥammad Ṣādiq Ma'nawī, son of Sayyid 'Abd-ul-Wahid of Shāhābād, Shāh Jahānābād.

Not dated; apparently 18th century.

No. 672.

fol. 303; lines 17; size $10 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

زبدة المقامات

ZUBDAT-UL-MAQĀMĀT.

The life, miracles and spiritual teachings of the great saint of the Naqshbandī order, Shaykh Ahmad Fārūqī Sirhīndī, and of his spiritual guide, Khawājah Muḥammad Bāqī Billah.

Beginning:—

احمد الله الباقي يا البقاء الابدي و الدوام السرمدي النجم

In the preface, the author, who does not reveal his name, states that, although his ancestors belonged to the Kubrawī order, and although, in his earlier days, he had himself derived benefit from the society of several eminent Shaykhs of that order, even in his youth he was influenced by his inner feelings to attach himself to the Naqshbandī order. He chanced to come to India, where he made the acquaintance of Amir Muḥammad Nu'mān at Burhānpūr. In A.H. 1031 = A.D. 1621, he secured an interview with the great saint, Ahmad Fārūqī Sirhīndī, whom he subsequently attended constantly for nearly two years, and from whom he received his spiritual instruction.

We learn further that the author wrote this work at the request

of Ahmad Fārūqī's children, and that he had not proceeded far with the work, when the saint "renounced this world," i.e., died.

The author chose two titles for the work; viz., Barākāt-ul-Ahmadiyat-il-Bāqiyah بركات الاحمدية الباقية and Zubdat-ul-Maqāmāt زبدة المقامات. The latter, if the word *و* is prefixed, forms a chronogram for A.H. 1037 = A.D. 1627, in which year the work was completed.

At the end of the preface (fol. 4^b), he observes that, after the completion of the work, he will give an account of the later Shaykhs of the order (Naqshbandi).

The work is divided into two *Maqāsids*, each subdivided into several *Faṣls*:

Maqṣad I. Account of Ahmad Sirhindi's spiritual guide, Khwājah Muḥammad Bāqī Billah, who was born in Kābul, A.H. 971 or 972 = A.D. 1563, and died (according to the chronogram بحر معرفت بحر معرفت, fol. 25^b), A.H. 1012 = A.D. 1603;—in four *Faṣls*; fol. 4^b.

Maqṣad II. Children and *Khalīfahs* of Khwājah Muḥammad Bāqī Billah, fol. 46^a, as follows:—

Children: Khwājah 'Ubayd Ullah, fol. 49^a; Khwājah Muḥammad 'Abd Ullah, *ib.*

Khalīfahs: Spaces for headings, which were to indicate the names of the *Khalīfahs*, are left blank in many places, and the section ends with an account of Shaykh Iḥdād; fol. 51^a.

Maqṣad III, in eleven *Faṣls*, as follows:—

1. Account of Shihāb-ud-Dīn 'Alī, entitled Farrukh Shāh Fārūqī ul-Kābulī, Ahmad Sirhindi's ancestor in the 15th degree; fol. 65^a.

Imām Rafī'ud-Dīn, Sirhindi's ancestor in the sixth degree; fol. 65^a.

Shaykh 'Abd-ul-Aḥad, Sirhindi's father; fol. 67^a.

Shaykh 'Abd-ul-Quddūs, a son of Shaykh Saḥī-ud-Dīn; fol. 70^b.

Shaykh Rukn-ud-Dīn, the second son and the first *Khalīfah* of 'Abd-ul-Quddūs; fol. 73^b.

Shaykh Jalāl Thānisarī, a *Khalīfah* of 'Abd ul-Quddūs; fol. 74^b.

2. Birth and early life of Ahmad Sirhindi; fol. 90^b. He was born in Sirhind, A.H. 971 = A.D. 1563.

3. Sirhindi's interview with Khwājah Bāqī Billah, from whom he received spiritual instruction; fol. 98^a.

4. Sirhindi's writings and letters, addressed to his *Pīr* (Bāqī Billah); fol. 115^b.

5. Special gifts which he received from God; fol. 125^b.

6. His daily prayers and devotion; fol. 138^a.
7. His insight into divine matters or mysteries; fol. 152^b.
8. Manifestation of his supernatural powers; fol. 178^a.
9. His death; fol. 200^a. He died on Tuesday, 29 Šafar, A.H. 1024 = A.D. 1624, at the age of sixty-three.

10. His children:—

Khwājah Muḥammad Šādiq, the eldest son; fol. 213^b;

Khwājah Muḥammad Sa'id, the second son; fol. 219^b;

Khwājah Muḥammad Ma'sūm, the third son; fol. 231^a.

11. His Khalīfahs and spiritual friends:—

Mir Muḥammad Nu'mān; fol. 249^b;

Shaykh Muḥammad Tāhīr Lāhaurī; fol. 259^b;

Aḥmad bin 'Abd-ul-Aḥad Fārūqī; fol. 261^a.

Space for the insertion of the next Khalīfah's name is left blank on fol. 265^b.

Shaykh Badī-ud-Dīn Sahāranpurī; fol. 267^a;

Shaykh Nūr Muḥammad; fol. 269^a. Another blank space for a heading.

Shaykh Ḥamid of Bangālah, who studied at Lāhaur; fol. 279^b;

Shaykh Muzammil; fol. 277^b;

Shaykh Tāhīr Badakhshī; fol. 279^a;

Maulānā Yūsuf Samarqandī; fol. 281^a;

Maulānā Šālīḥ Kulābī; fol. 283^a;

Maulānā Muḥammad Šiddīq, of Kishm, in Badakhshān; fol. 284^a. Spaces for the insertion of the names of the next twelve Khalīfahs are left blank.

The work ends with some panegyrical *Rubā'is*, addressed to Aḥmad Sirhindī and his *Pir*, Bāqī Billah.

Written in ordinary Nasta'liq on blue and creamy papers, with the headings in red.

Not dated, apparently the latter half of the 18th century.

No. 673.

fol. 207; lines 16; size 9 × 5½; 6 × 3½.

سفينۃ الاوليا

SAFĪNAT-UL AULIYĀ.

A very valuable copy of the famous work, *Safinat-ul-Auliya*, containing biographical notices of holy men and eminent Shaykhs from the beginning of Islām to the author's time.

Author: Muḥammad Dārā Shikūh Ḥanafī Qādirī محمد دارا شکوه حنفی قادری

Beginning:—

الحمد لله رب العالمين اما بعد اگرچه احوال و معجزات
سید اژام التم *

The author of this work was the eldest son of Shāh Jabān, the ill-starred Dārā Shikūh, who was put to death by his brother, Aurangzib, in A.H. 1069 = A.D. 1658. He tells us in the preface that the biographical notices include the names, dates of birth and death, places of burial, and other particulars of all the holy men and saints treated in the work. He further states that he had the project of adding an account of contemporary saints, most of whom he had interviewed, but that he could not carry out his plan for want of leisure. He remarks in the conclusion that he wrote the work in a simple Persian style.

The author completed the work in the night of 27 Ramaḍān, A.H. 1049 = A.D. 1639, the 25th year of his age.

The contents of the work have been fully described in Ethé, *India Office Lib. Cat.*, No. 647. See also Rieu, *i.*, p. 356; Stewart's *Cat.*, p. 25; *Bibliotheca Sprenger*, No. 367; W. Pertsch, *Berlin Cat.*, pp. 58 and 546; J. Aumer, p. 140, etc. The work was lithographed in Lucknow, A.D. 1872.

This MS., revised and collated by the author himself, bears the marks of collation throughout. The additions and emendations in the margins are generally followed by the abbreviation مع, i.e., "correct."

The following note, written by the author himself, and dated A.H. 1050, is found on the title-page.

هذا کتاب سفینه الاولیا حرره محمد دارا شکوه حنفی قادری *۱۰۵۰*

The above is followed by another note written by the author in two places:— قابلہ محمد دارا شکوه, i.e., "collated by Dārā Shikūh."

The MS. has been supposed to be an autograph copy, but this is doubtful, since the handwriting of the text is different from that of the author on the margins and on the title-page.

Another note, by a former anonymous owner, dated A.H. 1176, says that he received the MS. from Sulṭān ul-Ġāzī Aḥmad Shāh Durrānī at Lahore.

قد وهبنی هذا الكتاب السلطان الغازي احمد شاه دراني في لاهور
سنة ۱۱۷۶ *

The transfer must then have taken place immediately after Ahmad Shāh Durrānī's advance against the Marathas, and their defeat at Pānīpat in A.H. 1175 = A.D. 1761.

Written in fair and scholarly Naskh within gold-ruled borders, with the headings in red. Some of the folios are in new margins.

No. 674.

fol. 90; lines 21; size $9 \times 4\frac{1}{4}$; $6\frac{1}{2} \times 3$.

The same.

Another copy of Dārā Shikūh's Safinat-ul Auliya, written in Nim Shikastah within gold-ruled borders.

Foll. 2-8 and 80-89 are written diagonally across the page.

Dated Saturday, 26 Shabān, the 39th year of 'Ālamgir's reign (A.H. 1108).

Scribe: محمد مستقيم جبل العامل المكي.

A note on the title-page says that the MS. once belonged to Mirzā Muḥammad bīn Mu'tamad Khān.

No. 675.

fol. 159; lines 15; size $10 \times 5\frac{1}{4}$; $7 \times 3\frac{1}{4}$.

سكينة الاوليا

SAKĪNAT-UL-AULIYĀ.

Biographies of the Indian saint, Mir Muḥammad, commonly called Miyān Mir or Miyānjiw, and his disciples.

Author: Muḥammad Dārā Shikūh محمد دارا شكوه (see No. 673).

Beginning:—

سجنان النبي هو الاول والاخر والظاهر والباطن الخ *

After dwelling at some length on the virtues and excellencies of the Sūfis, the author tells us in the preface that on the night of the 10th Duḥiyyah, A.H. 1049 = A.D. 1639, in his 25th year, he received initiation into the Qādirī Silsilah from the 'great master.' He evidently means his spiritual guide, Muḥammad Shāh Lisān-Ūllah (a disciple of Miyānjiw), a detailed account of whose life is given on

fol. 97^a. We learn from it that the real name of the saint was Shāh Muḥammad; that Miānjiw used to call him Muḥammad Shāh; that his friends and followers addressed him as Ākhwand (a preacher or tutor), and that his title was Lisān Ullah. From a note at the end of the copy, we learn that Muḥammad Shāh Lisān Ullah died on 13 Ṣafar, A.H. 1072 = A.D. 1661, and was buried in the vicinity of Lahore, near the tomb of Miyānjiw.

The date of composition of the work, given on fol. 5^b, as A.H. 1042 = A.D. 1632, seems to be a mistake for A.H. 1052 = A.D. 1642, because later on (fol. 10^b) the author refers to his previous work, *Safinat-ul-Awliyā*, which he completed in A.H. 1049 = A.D. 1639.

Contents:—

Superiority of the Qādiri Silsilah (order) to others, fol. 8^b.

Life, sayings, works and miracles of Miyānjiw, fol. 14^a.

Account of Miānjiw's sister, Bibi Jamāl Khātūn, fol. 83^a.

Notices on the disciples of Miyānjiw, who had died before the time of composition of the present work, fol. 85^a.

Notices on those disciples of Miyānjiw who were still living, fol. 96^b.

Mir Muḥammad, better known as Miyān Mir or Miyānjiw, to the description of whose life the work is chiefly devoted, was born in Siwastān, Sind, A.H. 938 = A.D. 1531 (fol. 16^b). He was the son of Qādi Sājid-Tah (?) ساجد تھ (Rien i., p. 358^a, has Ṣā'im-dātā), son of Qādi Qalandar Fārūqī (fol. 17^a).

He spent the latter portion of his life in Lahore, where he was repeatedly visited by Shāh Jahān, and where he died in A.H. 1045 = A.D. 1635. Dārā Shikūh erected a *gubbah* over his tomb.

Written in Indian Ta'liq, within coloured-ruled borders.

Not dated, apparently 18th century.

No. 676.

fol. 647; lines 17; size 11 × 6½; 8¼ × 4.

مرآة الاسرار

MIR'ĀT-UL-ASRĀR.

An extensive and very valuable biographical work, containing the lives of all the most renowned saints, religious heroes, and great Shaykhs, who lived from the rise of Islam to the first half of the 9th century.

Author: 'Abd-ur-Rahmān Chishtī bin 'Abd-ur-Rasūl bin Qāsim bin Shāh Budh 'Abbāsī-ul-'Alawī, عبد الرحمن چشتی بن عبد الرسول بن قاسم بن شاه بده عباسی العلوی.

Beginning:—

الحمد لله رب المشرق والمغرب فإيما تولوا فثم وجه الله ألم

The author, who belonged to the Chishtī order, gives a detailed account of his family, fol. 583^a. It would appear that one of his ancestors, Shaykh Dā'ūd, emigrated from Balkh to India, and settled in Radawli (Thornton's Rudauli), Oude, during the time of Sultān 'Alā-ud-Dīn Khiljī of Delhi (A.H. 695-715 = A.D. 1296-1316).

Dā'ūd's grandson, Shaykh Ahmad 'Abd-ul-Haqq, who was a *Khalīfah* of Shaykh Jālal Pānīpatī, and died, 15 Jumādā, A.H. 837 = A.D. 1433 (see fol. 596^a), was a renowned saint. He and his lineal descendants exercised spiritual supremacy in Radawli. On the death of the author's brother, Shaykh Hamid bin Shaykh Qutb-ud-Dīn, great-grandson of Shāh Budh, and sixth in order of succession, in A.H. 1032 = A.D. 1622, the author, who had been appointed Hamid's *Khalīfah*, succeeded to the authority (fol. 599^a).

In the preface the author tells us that, prior to the composition of this work, being anxious to get an insight into a certain stage of the mystical progress of the Sūfis, he secluded himself for several "forty days" (اربعين) in devotion, but in vain, until during A.H. 1030 = A.D. 1620 he carefully studied the *Tadkirat-ul-Awliyā* of Farīd-ud-Dīn 'Aṭṭār, and in it, in the account of Bāyazīd Bustāmī, found what he wanted. It was then that he formed the project of the present work; but he could not begin it till A.H. 1045 = A.D. 1635. In the conclusion we are told that he completed it on 27 Shawwāl, A.H. 1065 = A.D. 1654.

Besides this work, the author has left a life of Shāh Madār (see No. 677 of this catalogue), a history of Sālār Mas'ūd, entitled *Mir'āt-i-Mas'ūdi* (see Elliot, History of India, vol. li., p. 513), and an abridged translation of the Bhagawat Gītā, entitled *Mir'āt-ul-Haqā'iq* (see Rieu, iii., p. 1034^b).

According to the author's statement in the preface, fol. 9^b, the work was to consist of a *Muqaddimah*, twenty-nine *Tabaqāt* and a *Khālimah*; but in the conclusion, fol. 646^b, he gives us to understand that, after writing the twenty-third *Tabaqah* down to the account of Shaykh Ahmad 'Abd-ul-Haqq, he found himself unable to go on with the work دست یاری نمیداد که دیگر طبقات و خاتمه تواند نوشت.

It was suspended for twelve years: then, on the occasion of the

author's second visit to the tomb of the great saint Khwājah Mu'in-ud-Dīn Chishtī, in A.H. 1065 = A.D. 1654, he was inspired by that saint to finish the work with the twenty-third *Tabaqah*, closing it with the account of Shaykh Husām-ud-Dīn Mānikpūrī, who died, according to the concluding line, on 15 Ramaḍān, A.H. 853 = A.D. 1449, and whose tomb the author visited in A.H. 1052 = A.D. 1642.

Rieu's statement that the work deals with the holy Shaykhs up to the author's own time is therefore incorrect. The author enumerates the following works as his sources (fol. 9^b) :—

جواهر التفسير و تفسير حسيني و شرح مشكاة و روضة الاحباب و كشف
المعجوب و انيس الزواح و دليل العارفين و قوائد السالكين و راحت
القلوب و افضل القواد و قوائد القواد و سير الاوليا و بحر المعاني و معدن
المعاني و شرح آداب المريدين و صفات العارفين و تكملة (تكملة here written)
غوث الصمداني و فتوحات مكي و فصوص الحکم و ترجمة العوارف و كلمات
الصادقين و مذاقب الاوليا و مذاقب الاصفيا و اطراف اشرفي و تذكرة
الاوليا و جامع علوم و خزائن جلالی و مرآة العارفين و تاريخ يافعي كه أنرا
روضة الجذان گویند و روضة الرياحين و كتاب عبدة الوثقى و چهل مجلس
شيع علاء الدوله و فصل الخطاب و شواهد الذبوة و نفحات و رشحات و روضة
الصفاء و حبيب السير و روضة الشهداء و سير العارفين و اخبار الاخيار و اطراف
صوفيه و تاريخ فيروز شاهي تصنيف غياث برقي و تاريخ مرآت سکندي
و تاريخ نظامی و منتخب التواريخ و ملفوظ شيخ احمد کتو و ملفوظ شيخ
احمد الحق .

In each of the twenty-three *Tabaqāt* into which the biographical notices are arranged, the *Qutb*, or recognized head of the Chishtī, takes the lead, followed by accounts of the contemporary Shaykhs of the same or other orders.

Contents :—

Preface: treating of Sūfism, its various stages, the different degrees of spiritual knowledge, etc.

Muqaddimah : treating of the خرقه خلافت (or robe of spiritual succession, the four Pirs, viz., Hasan, Husayn, Khwājah Kamil Ziyād, and Khwājah Hasan Baḡrī, and the fourteen following *Khānwādahs*, with a description of their essential features, fol. 17^b :—

1. The Zaydis, so called from Khwājah 'Abd-ul-Wāhid bin ayd, a disciple and *Khalifah* of Khwājah Hasan Baṣrī.
2. The 'Iyādis, called after Fudayl bin 'Iyād, *Khalifah* of Khwājah 'Abd-ul Wāhid.
3. The Adhamīs, after Ibrāhīm bin Adham, who received the robe of *Khilāfat* from Khidr (prophet), Fudayl 'Iyād and Muḥammad Bāqir.
4. The Hubayrīs, after Hubayrah Baṣrī, disciple and *Khalifah* of Khwājah Ḥudayfah of Mar'ash, who was a pupil of Ibrāhīm bin Adham.
5. The Chishtīs, after Abū Ishāq Shāmi, who received the name of Chishtī from his spiritual guide, 'Ulū (Mamshād) Dinawarī, pupil and *Khalifah* of Ḥudayfah Mar'ashī. Abū Ishāq was sent to Chisht, where Abū Aḥmad Chishtī became his disciple. In his last days Abū Ishāq made over the robe of *Khilāfat* to Khwājah Abū Aḥmad Abdāl, who was succeeded by Khwājah Muḥammad Chishtī, from whom Khwājah Abū Yūsuf Chishtī received the robe, and was succeeded by Khwājah Maudūd Chishtī. Likewise there were five Chishtī *Khalifas* in India, viz. Khwājah Mu'in-ud-Din Chishtī, Khwājah Quṭb-ud-Din Chishtī, Khwājah Farīd-ud-Din Chishtī, Khwājah Nizām-ud-Din Chishtī and Khwājah Naṣir-ud-Din Chishtī.
6. The 'Ajamīs, after Ḥabīb 'Ajamī, pupil and *Khalifah* of Hasan Baṣrī.
7. The Tayfūrīs, after Bāyazīd Bisṭāmī, called Tayfūr, who, according to the Laṭā'if-i-Aṣhratī, was a pupil of Ḥabīb 'Ajamī.
8. The Karkhīs, after Ma'rūf Karkhī, originally a Christian, but converted to Islām by Imām 'Alī Ridā, by whose order he gave spiritual instruction to his disciples at Karkh. According to others he received the *Khirqah* from Dā'ūd Ṭā'i, pupil of Ḥabīb 'Ajamī.
9. The Saqatīs, after Sarī Saqatī, pupil and *Khalifah* of Ma'rūf Karkhī.
10. The Junaydis, after Junayd Baḡdādī, pupil and *Khalifah* of Sarī Saqatī.
11. The Kāzarūnīs, after Abū Ishāq Kāzarūnī, pupil and *Khalifah* of Abū 'Abd Ullah Khafīf, who was a *Khalifah* of Junayd Baḡdādī's pupil, Muḥammad Ruwaym.
12. The Ṭūsīs, after 'Alā-ud-Din Ṭūsī, the pupil and spiritual successor of Shaykh Wajih-ud-Din (here وجه الدين) Abū Ḥafṣ (a follower both of the doctrines of 'Ulū Mamshād Dinawarī and of Muḥammad Ruwaym, through his two teachers Shaykh Muḥammad 'Ammūyah and Akhī Faraj Zanjānī, respectively).
13. The Suhrawardīs, after Diyā-ud-Din Abū Najīb Suhrawardī.

pupil and spiritual successor of *Shaykh* Wajih-ud-Din Abū Hafṣ, who was lineal successor in the fourth degree of Junayd Baḡdādī. Abū Najīb received the *Khirqah* from Aḥmad Ġizālī, lineal successor in the fifth degree of Junayd.

14. The Firdawsis, after Najm-ud-Din Kubrā Firdawsī, who received the *Khirqah* from Abū Najīb Suhrawardī, lineal successor in the sixth degree of Junayd.

The *Muqaddimah* continues with an account of the following twelve of the forty branch-families (خانواده نوج), otherwise styled *Silsilah*, i.e. subordinate orders, on fol. 22^b :—

1. The Qādirīs or the Ġauḡis, called after ‘Abd-ul-Qādir Jilānī, pupil and spiritual successor of Abū Sa‘id Makḥzūmī, who was lineal successor in the fourth degree of Junayd Baḡdādī.

2. The Yasawīs, after Aḥmad Yasawī, pupil and *Khalīfah* of Yūsuf Hamadānī, lineal successor in the sixth degree of Junayd Baḡdādī.

3. The Naqshbandīs, after Khwājah Bahā-ud-Din Naqshband, pupil and successor of Amir Sayyid ‘Alī Kalāl, who received the *Khilāfat* from Abul Qāsim Gurgānī in the seventh degree. Abul Qāsim was third lineal successor of Junayd Baḡdādī.

4. The Nūris, after Abul Ḥasan Nūrī, who received the robe of *Khilāfat* from Sarī Saqaṭī.

5. The Khidrawīs, after Aḥmad bin Khidrawayh, pupil and *Khalīfah* of Ḥatīm Aṣamm, fifth lineal successor of Ḥusayn bin ‘Alī.

6. The Shattārīs, called شطاریه عشقه, after *Shaykh* ‘Abd Ullah Shattār, the pupil and successor of Muḥammad ‘Ārif, seventh lineal successor of Bāyazīd Bisṭāmī. ‘Abd Ullah Shattār was the first *Shaykh* of this order to visit India.

7. The Ḥusaynī Bukhārīs, حسینی بخاریه, who trace their line from Sayyid Jalāl Bukhārī back to Imām Ḥusayn and ‘Alī bin Abū Tālib.

8. The Zāhidīs, after Badr-ud-Din Zāhid, disciple and *Khalīfah* of Faḡhr-ud-Din Zāhid, successor in the eighth degree of Junayd.

9. The Anṣārīs, after ‘Abd Ullah Anṣārī, successor of Junayd Baḡdādī in the fourth or fifth degree.

10. The Ṣafawīs after Ṣafi-ud-Din Ishāq Ardabīlī, pupil, successor and son-in-law of Zāhid Ibrāhīm Gilānī, fifth lineal successor of Abū Najīb-ud-Din Suhrawardī.

11. The ‘Aydarūsīs, after Mir Sayyid ‘Abd Ullah ‘Aydarūsī, pupil and successor of *Shaykh* Abū Bakr, whose line is traced from Abū Madyan back to Junayd Baḡdādī.

12. The Qalandaris. Their line is not traced from any particular recognized head of an order. Muḥammad Qalandar and his pupils affirmed their belief in this order. Shāh Haydar Qalandar, Shāh Ḥusayn Balkhī and his pupils, Shams-ud-Din Tabrizī, Mawlānā Rūm (i.e. Jalāl-ud-Dīn Rūmī) and his friends and attendants, Fakhr-ud-Dīn 'Irāqī, Khwājah Ishāq Maḡribī, and Ḥāfiẓ Shirāzī, belonged to this order. The order, also known as *Chishtīyah-i-Qalandariyah*, چشتیه قلندریه, was spread in India by Shāh Khidr Rūmī, who came to this country during the reign of Sultān Shams-ud-Dīn Ḥltamish (A.H. 607-633 = A.D. 1210-1235), and became a disciple of Khwājah Quṭb-ud-Dīn Bakhtyār Ūshī.

The twenty-three *Tabaqāt* contain biographical notices of the following, the recognised leader among those belonging to each successive generation being mentioned first in every case :—

I.

Muḥammad, Abū Bakr, 'Umar, and 'Uṣmān, fol. 47^a.

II.

'Alī and the twelve Imāms, fol. 70^b.

III.

Hasan Baṣrī and his contemporaries, fol. 95^a. (Hasan's full name was Abū 'Alī ul-Ḥusaynī bin Ḥasan ul-Baṣrī. According to some, his *Kunya* was Abū Muḥammad, and according to others Abū Sa'īd. He died at Baṣrah, Rajab, A.H. 110 = A.D. 728, at the age of eighty-nine.) Kamil bin Ziyād, fol. 97^a; Abū Yahyā Mālik Dīnār, fol. 98^a; Muḥammad Wāsi', fol. 99^b; Abū Ḥāzim Makki, fol. 100^a; Khwājah Yūsuf Isbāt and Rābi'ah 'Adawīyah, fol. 100^b.

IV.

Khwājah 'Abd-ul-Wāḥid bin Zayd (originally of Baṣrah, who died in A.H. 176 = A.D. 792; according to Saffinah, 27 Ṣafar, A.H. 176), fol. 104^b; Ḥabīb 'Ajāmī, fol. 104^b; 'Atbah bin Ḡulām, fol. 105^b; 'Abd Ullah Ḥusayn, fol. 106^a; Khwājah Faṭḥ bin 'Alī ul-Mauṣalī, fol. 106^b.

V.

Khwājah Fuḍayl bin 'Iyād, with his *Kunya* Abū 'Alī (originally of Kūfah, but according to others of Merv, in Khurāsān or of Samarqand, who died at Mecca, in Muḥarram, A.H. 187 = A.D. 802), on fol. 107^b; Sufyān Ṣaurī, fol. 109^b; Abū Ḥanīfah Nu'mān bin Ṣābit ul-Kūfī, fol. 110^b; Imām Shāfi'ī, fol. 112^b; Aḥmad Hanbal

fol. 114^a; Abū Sulaymān Khwājah Dā'ūd bin Naṣr Ṭā'ī, fol. 115^a; Bashār Ḥāfi, fol. 116^a; 'Abd Ullah bin Muḥārak, fol. 117^a; Dā'ūd Balkhī, fol. 118^a; Maṣṣūr 'Ammār, fol. 118^b; Aḥmad bin 'Āsim Antāki, fol. 119^b.

VI.

Khwājah Ibrāhīm Adham, with his *Kunyah* Abū Ishāq, fol. 122^a. (He was the son of Sulaymān bin Maṣṣūr Balkhī, of the royal family of Balkh. He was himself ruler of Balkh till he renounced the world and went to Mecca. On the eve of his death, he suddenly disappeared; and his burial place is unknown. Some say he lies buried in Baġdād, by the side of Imām Aḥmad Ḥanbal; but according to others in Syria, near the tomb of the prophet Lūt, i.e., Lot. According to Nafahāt, he died in Syria, A.H. 161 = A.D. 777; according to others, in A.H. 176 = A.D. 792; while some give the date as Shawwāl, A.H. 187 = A.D. 802.) Ma'rūf Karkhī, fol. 122^a; Du'n Nūn Misrī, fol. 123^a; Abū 'Alī Shāqīq, fol. 124^a; Aḥmad bin Khidrawayh, fol. 125^a; Ibrāhīm, fol. 125^b; Abū 'Abd Ullah Muḥammad bin Fadl, fol. 126^a; Muḥammad bin 'Alī Ḥakīm ut-Tirmidī, fol. 126^b; Abū Bakr Warrāq, fol. 127^b; Abū 'Alī Jurjānī, fol. 128^a.

VII.

Khwājah Ḥudayfah Mar'ashī, fol. 128^b. (He died on 14 Shawwāl; according to Safinat-ul-Awliyā, 18 Shawwāl. The year of his death cannot be traced.) Bāyazīd Bisṭāmī, fol. 129^b; Ḥātim bin Aṣamm, fol. 132^b; Abū Sulaymān Darānī, fol. 133^a; Ibrāhīm Diyā-ul-Baġdādī and Muḥammad Samāk, fol. 133^b; Muḥammad bin Aslam Ṭūsī, and Abū Turāb, fol. 134^a; Aḥmad Ḥawāri, fol. 134^b; Yūsuf bin Yāsīn, fol. 135^a; 'Abd Ullah Muḥammad bin Ismā'il ul-Maġribī, fol. 136^a.

VIII.

Khwājah Hubayrah Baṣrī (died on 18 Shawwāl; but the year cannot be traced), fol. 136^b; Khwājah Sari bin Muġlis us-Saqāṭī, fol. 137^a; Yaḥyā bin Ma'ād Rāzi, fol. 138^a; Abū Ḥafṣ Ḥaddād, fol. 139^a; Aḥmad Ḥarb, fol. 140^a; Abū Ḥamzah Baġdādī, fol. 142^a; Khayr-i-Nassāj, fol. 142^b; Samnūn Muḥibb, fol. 143^b; Abū Ḥamzah Khurāsānī, fol. 144^a; Shāh bin Shujā' Kirmānī, fol. 145^a.

IX.

Khwājah 'Ulū Dinawārī (died 14 Muḥarram, year not given), fol. 164^a; Junayd Baġdādī, fol. 147^a; Mamshād Dinawārī, fol. 150^a; Abū Sa'id Kharrāz, fol. 150^b; Abū 'Uṣmān Ḥirī, fol. 152^b; Abu'l

‘Abbās Aḥmad bin Muḥammad Masrūq, fol. 153^a; Abū Muḥammad Ruwaym, fol. 153^b; Abū’l Ḥasan Nūri, fol. 154^b; Ḥamdūm Qaṣṣār, fol. 157^a; ‘Umar (in some works, ‘Amr) bin ‘Uḡmān ul-Makkī, fol. 158^a.

X

Abū Ishāq Chishtī (died on 14 Rabi’ II—year not given—in ‘Akkah, Syria), fol. 159^a; Abū Bakr Shibli, fol. 160^b; Ḥusayn bin Maṣṣūr Hallāj, fol. 162^b; Fārs bin ‘Isā Baḡdādī, fol. 166^a; Abū’l ‘Abbās ibn ‘Atā, fol. 167^a; Abū Muḥammad Jurayrī, fol. 168^a; Abū Bakr bin Tā’ir ul-Abḥarī, fol. 168^b; Abū Bakr Kattānī, fol. 169^a; ‘Abd Ullah bin Muḥammad Manāzil, fol. 170^a; Abū ‘Alī Rūdbārī, fol. 170^b.

XI.

Khawājah Abū Aḥmad Chishtī (born 3 Jumāda II. A.H. 260 = A.D. 873, and died, A.H. 355 = A.D. 965; was buried in Chisht, 20 *Kroh* from Haiāt), fol. 171^b; Abū Ya‘qūb Nahrajūrī, fol. 173^a; ‘Abd Ullah bin Muḥammad Murta‘ish, fol. 173^b; ‘Abd Ullah bin Khafif, fol. 174; Abū’l Khayr Hammād Aqta’, fol. 176^b; Abū ‘Uḡmān Maḡribī, fol. 179^a; Abū’l Qāsim Rāzī, fol. 179^b; Abū’l ‘Abbās Sayyārī, fol. 180^a; Abū’l Qāsim Ḥakīm Samarqandī, fol. 181^a; Abū’l Qāsim Naṣrābādī, fol. 181^b.

XII.

Abū Muḥammad Chishtī (died A.H. 421 = A.D. 1030, during the time of Sulṭān Mahmūd), fol. 182^b; Abū’l ‘Abbās Nahāwandī, fol. 185^b; Abū Naṣr Sarraj, fol. 186^b; Abū’l Faḍl bin Ḥusayn, fol. 187^a; Abū’l Qāsim Bashār Yāsīn, fol. 188^a; Abū ‘Alī Daqqāq, fol. 189^b; Abū ‘Alī Sayyāḥ, fol. 191^a; Abū ‘Abd-ur-Raḥmān Sullamī, fol. 191^b; Sulṭān-ush-Shuhadā Amīr Ma‘ūd, fol. 192^b.

XIII.

Nāṣir-ud-Dīn Abū Yūsuf Chishtī (son of Muḥammad Sam‘ān, and sister’s son of Khawājah Abū Muḥammad bin Aḥmad Chishtī, who died, A.H. 459 = A.D. 1066, at the age of 84, and was buried in Chisht), on fol. 205^a; Abū’l ‘Abbās Qaṣṣāb, fol. 207^b; Faḍl Ullah bin Abū’l Khayr, fol. 209^a; Abū’l Ḥasan Kharqānī, fol. 211^a; Abū ‘Abd Ullah Dāstānī, fol. 212^b; Abū’l Qāsim Gurgānī, fol. 213^a; Abū’l ‘Abbās Ashfānī, fol. 213^b; Muḥammad bin Ḥusayn, fol. 214^a; Alī bin ‘Uḡmān ‘Alī ul-Jallābī ul-Gaznawī, fol. 215^a; Khawājah Aḥmad, brother of Ismā‘īl Chishtī, fol. 216^b; Abū Ismā‘īl ‘Abd Ullah bin ‘Alī Maṣṣūr Muḥammad Anṣārī, fol. 217^a; Shaykh Aḥmad Nāmāqī ul-Jāmī, surnamed پند پیل, fol. 220^b.

XIV.

Qutb-ud-Dīn Maudūd Chishtī, fol. 229^b. (He was son of Nāsir-ud Dīn Abū Yūsuf Chishtī, and learnt the whole Qur'ān by heart at the age of seven. He succeeded his father at the age of 26, but placed himself for some time under the tuition of Shaykh Aḥmad-i-Jām in Harāt. He died, 1 Rajab, A.H. 527 = A.D. 1132; and was buried in Chisht.) Aḥmad bin Maudūd bin Yūsuf Chishtī, fol. 227^b; Abū Ṭāhīr Kurd, fol. 228^a; Abū 'Alī Fārmadī, fol. 229^a; Abū Bakr bin 'Abd Ullah uṭ-Ṭūsī un-Nassāj and Imām Muḥammad Ḡazālī bin Muḥammad ul-Ḡazālī uṭ-Ṭūsī, fol. 230^b; Abū'l Faṭḥ Aḥmad bin Muḥammad ul-Ḡazālī, fol. 232^b; 'Ayn ul-Qudāt Hamadānī, fol. 233^a; Abū Naṣr Abī Ja'far bin Abī Ishāq ul-Harawī, fol. 236^a; Sultān Majd-ud-Dīn, fol. 236^b.

XV.

Khawājah Hāji Sharif Zandani, pupil of Maudūd Chishtī, fol. 237^a. (He died on 3—or 6, according to Safinah—Rajab. The year is not known; but he was a contemporary of Yūsuf Hamadānī —*b.* A.H. 440 = A.D. 1048, and *d.* A.H. 535 = A.D. 1140. His tomb is in Syria.) Yūsuf Hamadānī, fol. 237^b; Aḥmad Yasawī, fol. 238^b; 'Abd-ul-Khālīq Ġajduwānī, fol. 239^b; Diyā-ud-Dīn Abū Najīb 'Abd-ul-Qāhīr bin 'Abd Ullah Suhrawardī, fol. 241^a; Abū Muḥammad bin 'Abd Ullah-ul-Baṣrī, fol. 242^b; Aḥmad bin Abul Hasan ur-Rafā'ī, fol. 244^a; Abū 'Abd Ullah Ṣaumarī, fol. 245^b; Shaykh Hammād Dabbas, fol. 246^a; Abū 'Abd Ullah Qudayb ul-Bān Maṣṣālī, fol. 247^a; Abū'l 'Abbās bin 'Arif ul-Undulusī, fol. 248^a; Ḥakīm Sanā'ī ul-Ḡaznawī, fol. 148^b.

XVI.

Khawājah 'Uṣmān Hārūnī, pupil of Hāji Sharif Zandani, fol. 250^a. (He belonged to Hārūn, a village in Khurāsān or in Farḡānāh. He spent his last days in Mecca, where he died and was buried, 6 Shawwāl, A.H. 607 = A.D. 1210.) Muḥyi-ud-Dīn 'Abd-ul-Qādir Jilānī, fol. 254^a; Shaykh Abū Madyan Maḡribī, fol. 259^a; Shaykh Ṣadaqahī Bagdādī, fol. 260^b; Abū Muḥammad 'Abd-ur- Raḥmān Ṭafyūnjī, عافونجي, fol. 261^a; Shaykh Muḥammad ul-Awānī, fol. 262^b; Abū's-Sa'ūd ibn u'sh-Shiblī, fol. 263^a; 'Adī bin Musāfir Shāmī ul-Hankārī, fol. 264^a; Ḥayāt bin ul-Qays ul-Tarrānī, fol. 264^b; Abū Ishāq ibn uz-Zarīf, fol. 265^a; Shaykh Jāḡir, fol. 265^b; Abū 'Abd Ullah Muḥammad bin Hāshimī, fol. 266^a; 'Umar ibn Fāriq ul-Ḥamawī, fol. 266^b; Shaykh Mūsā Sadrānī, fol. 268^b.

XVII.

Khawājah Mu'in-ud-Dīn Chishtī, fol. 270^a. (He was son of **Khawājah Giyās ud-Dīn Hasan Sijzi**, and was born in Sijistān, A.H. 537 = A.D. 1142, but was brought up in **Khurāsān**. At the age of 15 he lost his father. He renounced worldly aspirations, and travelled to Samarqand and Bukhārā and thence to Baghdād, where he placed himself under the tuition of **Khawājah 'Uṣmān Hārūnī**, from whom he received the robe of spiritual succession, خِرْقَةُ خِلَانَت. He afterwards enjoyed the society of **Shaykh Najm-ud-Dīn Kubrā**, for two and a half months; 'Abd-ul-Qādir Jilānī at Baghdād, for five months and seven days; **Qiyā-ud-Dīn Abū Najib Suhrawardī**; **Shaykh Awḥad-ud-Dīn Kirmānī**; and **Shihāb-ud-Dīn Suhrawardī**. From Baghdād he came to Hamadān, where he interviewed Yūsuf Hamadānī. He interviewed Abū Sa'id Tabrizi at Tabriz, **Shaykh Maḥmūd** at Isfahān, and then visited the tombs of **Shaykh Abū Sa'id Abū'l Khayr** at Mahnah and of **Abū'l Hasan Khirqānī** at Khirqān. After visiting **Shaykh Nāsir-ud-Dīn** at Astarābād, he travelled to Harāt, Sabzwār, Balkh, Ġaznī, Lahore, and Dihli, and came at last to Ajmir, where he finally settled. He died on 6 Rajab—some say Dulhijjah—A.H. 637 = A.D. 1239; according to others, A.H. 633 = A.D. 1235 and also A.H. 636 = A.D. 1238.) **Najm ud-Dīn Kubrā**, fol. 282^b; **Shihāb-ud-Dīn 'Umar bin Muḥammad us-Suhrawardī**, fol. 287^b; **Shaykh Muḥyi-ud-Dīn Muḥammad bin ul-'Arabi**, fol. 289^b; **Shaykh Rūzbhān Baqlī ush-Shirāzī**, fol. 294^a; **Shaykh Bahā-u'd Dīn Walad**, fol. 296^a; **Sayyid Burhān-ud-Dīn Muḥaqqaq**, fol. 297^a; **Majd-ud-Dīn Baghdādī**, fol. 297^b; **Sa'd-ud-Dīn Hummū'lī**, fol. 2. 8^b; **Sayf-ud-Dīn Bākhharzī**, fol. 303^a; **Raḍi-u'd-Dīn 'Alī Lālā Ġaznawī**, fol. 305^a; **Bābā Kamāl Jandī**, fol. 306^b; **Shams-ud-Dīn bin Muḥammad bin 'Alī bin Malik dād ut-Tabrizi**, fol. 308^a; **Shihāb ud-Dīn Maqtūl**, fol. 310^b; **Farid-ud-Dīn 'Aṭṭār**, fol. 312^a; **Muḥammad Turk Nārnawī**, fol. 314^a; **Mir Sayyid Husayn Khingsawār**, fol. 315^a; **Sayyid Nūr-ud-Dīn Mubārak Ġaznawī**, fol. 316^a; **Shaykh Hamid-ud-Dīn Ṣūfi us-Sawālī**, fol. 317^a.

XVIII.

(Beginning with an illuminated head-piece.) **Khawājah Qutb-ud-Dīn Bakhtiyār bin Kamāl-ud-Dīn Aḥmad bin Musā Ūshī**, entitled **Kāki and Bakhtiyār**, fol. 320^b. (He was born in Ūsh, in Māwarā-un-Nahr, or in Farḡānah. His father died when he was only a year and a half old. He was a pupil and the chief *Khalifah* of **Khawājah Mu'in-ud-Dīn Chishtī**, with whom he spent the last years of his life at Delhi and Ajmir in intimate friendship. He died in

Delhi, Monday, 14 Rabi' I, A.H. 633 = A.D. 1235, and was buried near the Hawd-i-Shamsi.) Bahâ-ud-Din Dakariyâ Multânî, fol. 327^a; Jalâl-ud-Din Muhammad Balkhî ur-Rûmî, fol. 331^a; Şadr-ud-Din Muhammad bin Ishâq ul-Qûnawî, fol. 335^a; Auḥad-ud-Din Ḥamid ul-Kirmânî, fol. 336^b; Najib-ud-Din 'Alî bin Buzğesh ush-Shîrâzî, fol. 339^a; Shaykh Zahir-ud-Din 'Abd-ur-Rahmân and Shaykh Nûr-ud-Din 'Abd-üş-Şamad, fol. 340^b; Abu'l Qâsim Jalâl-ud-Din Tabrizî and Shaykh Jalâl-ud-Din Dîgdânî, fol. 341^a; Qâdî Ḥamid-ud-Din Nâgûrî, fol. 344^a; Sharaf-ud-Din bin Muslih bin 'Abd Ullah Sa'di Shîrâzî, fol. 346^b; Fakhr-ud-Din Ibrâhîm 'Irâqî, fol. 347^b; Şalâḥ-ud-Din Faridûn ul-Qûnawî, known as Zarkûb, fol. 350^a; Shaykh Ḥusâm-ud-Din, fol. 350^b; Sultân Walad bin Mawlawî Rûm, fol. 351^b; Shaykh Nizâm-ud-Din Abu'l Muwayyid, fol. 353^b; Shâh Khidr Rûmî, fol. 354^b; Shaykh Badr-ud-Din Ġaznawî, fol. 355^a; Shaykh Diyâ-ud-Din Rûmî, Shaykh Sharaf-ud-Din Kirmânî and Shaykh 'Abd-ul-'Azîz, fol. 356^a; Shâh Kurdîz Multânî, fol. 356^b; Shaykh Naqî-ud-Din Muhammad, Shaykh Turk Bayâbânî and Shaykh 'Abd Ullah Balbânî, fol. 357^a.

XIX.

Shaykh Farid-ud-Din Ganj-i-Shakar, pupil and spiritual successor of Khwâjah Quṭb-ud-Din Ūshî, fol. 359^b. (His mother was the daughter of Mullâ Wajih-ud-Din Khujandî. He died, 95 years old, on 5 Muḥarram, A.H. 668 = A.D. 1269, or 669 = A.D. 1270; and was buried in Patan, i.e., Pâk Patan, otherwise called Ajwodhan, in the Punjab.) Najib-ud-Din Mutawakkil, fol. 384^a; Badr-ud-Din Ishâq, fol. 385^b; Jamâl-ud-Din Hâusawî, fol. 387^a; 'Arîf Sistânî, fol. 389^a; Dâ'ud bin Maḥmûd, fol. 390^a; Sayyid Muhammad bin Maḥmûd Kirmânî, fol. 391^a; Mîr Sayyid Khâmûsh, fol. 392^b; Sayyid Kamâl-ud-Din Ahmad bin Sayyid Muhammad Kirmânî and Sayyid Nûr-ud-Din Mubârak, fol. 393^a; Mîr Sayyid Muhammad bin Sayyid Kamâl-ud-Din Ahmad and Shaykh Şadr-ud-Din bin Bahâ-ud-Din Dakariyâ, fol. 393^b; Shaykh Abu'l Fath Rukn-ud-Din, fol. 396^b; Shaykh Şadr-ud-Din, known as Hâjî Chirâg, fol. 397^a; Shaykh Peyârah Ḥusâmpûrî, Shaykh Shâh Mûsâ 'Ashiqân and Shaykh 'Uṣmân Sayyâḥ Dihlawî, fol. 397^b; Nûr Sayyid Şadr-ud-Din, better known as Sayyid Ḥasanî, fol. 400^a; Shaykh Şalâḥ-ud-Din Darwish Sistânî, fol. 401^b; Shaykh Şalâḥ Sayyâḥ, fol. 402^a; Shaykh Ahmad Nahrwâlî, fol. 404^a; Shaykh Badr-ud-Din Mu'ytab, fol. 405^b; Shaykh Badr-ud-Din Samarqandî, fol. 408^b; Shaykh Şûfî Budhni, fol. 409^b; Jamâl-ud-Din Ahmad Jûrqânî, fol. 412^a; Nûr-ud-Din 'Abd-ur-Rahmân Istarâ'îni, fol. 412^b; Sa'd-ud-Din Farġânî, fol. 413^b; Shaykh 'Azîz bin Muhammad Nasafî, fol. 414^b.

XX.

Shaykh 'Alâ-ud Dîn 'Alî Ahmad Šâbir, the favourite and spiritual successor (according to some, son-in-law also) of Shaykh Farîd-ud-Dîn Ganj-i-Shakar, who died on 13 Rabî'î, A.H. 690 = A.D. 1291, fol. 416^b; Našîr-ud-Dîn Mahmûd bin Yahyâ Awadhî, fol. 420^b; Shams-ud-Dîn Yahyâ, fol. 425^b; Shaykh Qutb-ud-Dîn Munawwar bin Shaykh Burhân-ud Dîn bin Shaykh Jamâl-ud-Dîn, fol. 427^b; Husâm-ud-Dîn Multânî, fol. 429^a; Fakhr-ud-Dîn Zarrâdî, fol. 431^b; 'Alâ-ud-Dîn Nîlî, fol. 433^b; Burhân-ud-Dîn Ġarîb, fol. 434^b; Wajh-ud-Dîn Yûsuf Šânî, fol. 436^b; Shihâb-ud-Dîn Imâm, fol. 437^b; Sirâj-ud-Dîn 'Uġmân, fol. 438^b; Nizâm-ud-Dîn Muḥammad Badâ'unî and his pupils, fol. 441^a; Amîr Khusrâw bin Amîr Sayf-ud-Dîn, fol. 450^a; Amîr Hasan 'Alâ-i-Sanjari, fol. 452^a; Qâdî Fakhr-ud-Dîn bin Rukn-ud-Dîn, fol. 453^a; Khwâjah Gurg Majdûb, fol. 4 6^a; Sayyid 'Alâ-ud-Dîn (bin) Sayyid 'Izz-ud-Dîn Kantûrî, fol. 457^a; Sayyid Amîr Mâh bin Sayyid Nizâm-ud-Dîn, fol. 459^a; Shaykh Sharaf-ud-Dîn Manayrî ul-Bihârî, fol. 461^a.

XXI.

Shaykh Shams-ud-Dîn Turk Pânîpatî, fol. 465^b. (He was a descendant of Khwâjah Ahmad Yasawî, who traced his genealogy back to Muḥammad Ḥanîfah bin 'Alî Murtaḍâ. He was the disciple and *Khalîfah* of 'Alâ-ud-Dîn 'Alî Šâbir. He spent a long time in Turkistân and Mâwarâ-un-Nahr in pursuit of Sufic lore, and subsequently came to India, where he chose 'Alâ-ud-Dîn Šâbir as his spiritual guide. He died on 19 Sha'bân, and was buried at Pânîpat. The year of his death is not known. He was a contemporary of Našîr-ud-Dîn Mahmûd Awadhî, who died in A.H. 757 = A.D. 1356, during the reign of Sultân Firûz Shâh, A.H. 752-790 = A.D. 1351-1388.) Rukn-ud-Dîn 'Alâ-ud-Dawla Simnânî, fol. 468^a; Šafî-ud-Dîn Abul Fath Ishâq, fol. 474^a; Muḥammad Bâbâ Samâsî, fol. 478^a; Bahâ-ud-Dîn Naqshband, fol. 480^b; Imâm Abû 'Abd Ullah 'Afîf-ud-Dîn ul-Yâfi'i, fol. 484^b; Makhdûm Jahâniyân Sayyid Jalâl Husayn Bukhârî, fol. 486^a; Mir Sayyid Muḥammad Gisûdarâz, fol. 489^b; Mawlânâ Khwâjagî, fol. 501^b; Shaykh Šadr-ud-Dîn Ḥakîm, fol. 503^b; Qâdî 'Abd-ul-Muqtadir bin Qâdî Rukn-ud-Dîn, fol. 504^b; Muḥammad Mutawakkil Kantûrî, fol. 506^b; Shaykh Dâniyâl, known as مولای عود, fol. 510^a; Makhdûm Shaykh 'Alâ ul Haqq Wa'd-Dîn Bangâlî, fol. 513^b; Shaykh Muzaḥfar bin Shams-ud-Dîn Balkhî, fol. 520^a; Sayyid 'Alî bin Shihâb-ud-Dîn Hamadânî, fol. 523^a.

XXII.

Shaykh Jalâl-ud Dîn Pânîpatî, disciple and *Khalîfah* of Shams-ud-Dîn Turk Pânîpatî, fol. 526^b. (He died on 13 Rabî 'î, and was

buried in Pānīpat. The year of his death is not known. He was contemporary with Sultān Maḥmūd bin Muḥammad bin Firūz Shāh.) Sayyid Ashraf Jahāngir Simnāni, fol. 531^a; Khwājah 'Alā-ud-Dīn 'Attār, fol. 542^a; Khwājah Muḥammad Pārsā, fol. 544^b; Khwājah Ya'qūb Charkhi, fol. 547^a; Khwājah Nizām-ud-Dīn Khāmūsh, fol. 548^a; Zayn-ud-Dīn Abū Bakr ul-Khawāfi, fol. 549^b; Sayyid Qāsim Anwār, fol. 551^b; Mawlānā Muḥammad, better known as Maḡribī, fol. 553^a; Sayyid Ni'mat Ullah Walī, fol. 553^b; Sayyid Šadr-ud-Dīn, known as Rājū Qattāl, fol. 555^b; Shaykh Sirāj-ud-Dīn Sūkhṭah, fol. 558^a; Makhdūm Shaykh Akhī Rājgiri, fol. 559^a; Makhdūm Shaykh Qiwām-ud-Dīn, fol. 564^b; Shaykh Ikhtiyār-ud-Dīn, fol. 567^b; Sayyid Yad Ullah, fol. 568^b; Makhdūm Shaykh Fath Ullah, fol. 570^a; Makhdūm Shaykh Abū'l Fath Jawnpūri, fol. 571^a; Makhdūm Shaykh Husām ud-Dīn, fol. 573^a; Bābā Ishāq Maḡribī, fol. 576^b; Shaykh Ahmad Khattū Gujarātī, fol. 579^a.

XXIII.

Shaykh Ahmad 'Abd ul-Haqq Radawli, fol. 583^a. (He was disciple and principal *Khalīfah* of Jalāl ud-Dīn Pānīpatī. His grandfather, Shaykh Dā'ūd, who traced his descent back to the second Caliph 'Umar, left his native place Balkh during Hūlāgū Khān's devastation, and came to India, where he settled in Radawli near Awadh, during the reign of Sultān 'Alā-ud-Dīn Khiljī, A.H. 695-715 = A.D. 1296-1316, and became a disciple of Naṣir-ud-Dīn Awadhī. Ahmad 'Abd-ul-Haqq was the second son of Shaykh 'Umar bin Dā'ūd. After a few preliminary interviews with Jalāl Pānīpatī, he went to Sunām, where he stayed for some time, and then returned to Pānīpat. Not finding his master there, he went to Badā'ūn, in the year in which Timūr invaded India, and fought the battle of Delhi with Sultān Maḥmūd, A.H. 801 = A.D. 1398. From Badā'ūn he went to Bhakar, and then again to Pānīpat, when he received the *Khirqah* of *Khalāfat* of the Chishtī order from his Pir, who later on placed his children under his tuition. After the death of his Pir he came to Bengal, where he met Shaykh Nūr Quṭb-i-'Ālam. He finally returned to his native place Radawli, where he died, 15 Jumāda II A.H. 837 = A.D. 1434.) Makhdūm Shaykh Nūr ul-Haqq bin Shaykh 'Alā ul-Haqq Bangālī, fol. 600^a; Hāfi Sayyid 'Abd-ur Razzāq, fol. 604^b; Shaykh 'Abd ul-Quddūs bin Shaykh Ismā'il, fol. 610^a; Makhdūm Shaykh Muḥammad 'Isā Tāj, fol. 615^b; Sayyid 'Abd Ullah Burhān ud-Dīn Gujarātī, fol. 616^b; Makhdūm Shaykh Sirāj, fol. 623^b; Dāwar Malik bin Maḥmūd, fol. 624^b; Makhdūm Shaykh Kabīr, fol. 626^a; Sayyid Jalāl Gujarātī, fol. 627^b; Shāh Miyānjiw

Qutb-i-Wilāyat, fol. 628^a; Shaykh 'Abd Ullah Shattār, fol. 631^a; 'Ashiq-i-Šādiq Shāh Dā'ūd, fol. 634^a; Makhdūm Shaykh Jamāl, fol. 635^a; Shaykh Husayn bin Mu'izz Balkhī ul-Bihārī, fol. 636^b; Mir Sayyid 'Alam ud Dīn, fol. 638^b; Makhdūm Shaykh Husām-ud-Dīn fol. 641^a.

C. Stewart, in his Catalogue, p. 29, while mentioning the work, remarks that the author is "unknown." The work is noticed in Rieu, pp. 359 and 973.

Five *Hāshiyahs* (marginal additions) by the author, written in the same hand as the text, are found in the present copy:—

1. در بیان مرتبه احدیت و وحدت و واحدیت, on fol. 1^b.
2. دوم حاشیه بر مقدمه کتاب در باب مرات خلافت (sic), on fol. 15^b.
3. حاشیه سیوم در احوال خواجه قطب الدین مودود چشتی در بیان عالم, on fol. 227^b.
4. حاشیه چارم در ذکر شیخ اوجد الدین کرمانی در بیان نفی تناسخ, on fol. 23^b.
5. بنجم در ذکر حضرت میر سید اشرف جهانگیر در بیان احوال خلیفه وقت شاه, on fol. 539^a.

A detailed table of contents occupies foll. 11^a–15^b; and an index of the names of persons, arranged in alphabetical order, is prefixed. The latter ends with a list of the names of thirty-nine renowned *Khalīfahs* and disciples of Shaykh Nizām-ud-Dīn Muḥammad Badā'ūnī.

Written in neat Nasta'liq within gold and coloured-ruled borders with a finely illuminated head-piece and a double-page 'Unwān. The headings are written in red throughout.

Copied at the request of the donor of the library, at Haydarābād, dated 15 Duhijjah, A.H. 1220.

No. 677.

fol. 52; lines 13; size 11 × 6; 6½ × 3.

مرآت مدارى

MIR'ĀT-I-MADĀRĪ.

Life of Shāh Madār, one of the most popular saints of India.

Author: 'Abd-ur-Rahmān Chishtī, عبد الرحمن چشتی.

Beginning:—

الحمد لله الذي خلق الاشياء وهو عينا يعنى شكر ميكرهم من أن
 بزرگوار عالمیان را اله *

The author, who has been already mentioned, see No. 676 in this catalogue, gives us to understand in the preface that, very early in his life, he began a search for some account of Shaykh Badi'ud-Din, generally known as Shâh Madâr; and although he consulted several historical and biographical works, as well as the Malfûzât of the Shaykhs of different places, he found nothing. At last, on his journey to Ajmîr, A.H. 1053 = A.D. 1643, he chanced upon a history of the saint, written by his principal *Khalifah*, Qâdî Mahmûd (not Muḥammad, as wrongly given in Rieu) Kantûrî, and entitled Imân-i-Mahmûdî, ایمان معمودی. This work, says the author, contained a detailed and true account of Shâh Madâr, and was based on the writer's personal knowledge of the saint, and on discourses which he had directly heard from him. From this work, and from the Latâ'if-i-Ashrafi of Sayyid Ashraf Jahângir Simnâni, an intimate friend of Shâh Madâr, he compiled the present work, with some additional accounts derived from trustworthy sources. He then proceeds to say that, at the request of Shaykh Amân Ullah of Sandilah, he visited the tomb of Shâh Madâr in Makanpûr (Thornton's Mukunpoor, district of Kânpur), on Thursday, 25 Dulqa'd, A.H. 1064 = A.D. 1653, and wrote this work close to the shrine.

According to the author, Shâh Madâr belonged to a Jewish family of Halab (Aleppo), where he was born, A.H. 715 = A.D. 1315. His father, Abu'l Ishâq Shâmi, a strict follower of the law of Moses, (Rieu, p. 361, calls Shâh Madâr's father "Shaykh 'Alî, a Jew of Halab") placed him under the tuition of a Jewish teacher, Hâdiqah Shâmi. After the death of his parents, he travelled to Mecca, and thence to Medina, where he embraced Islâm. On fol. 13^b the author remarks that Sayyid Ashraf Jahângir Simnâni, in his Latâ'if-i-Ashrafi, says that on one of his journeys to Mecca he met Shâh Madâr, who afterwards left for India. The author also mentions the saint's journey to India. The ship was accidentally wrecked, but he reached the shore with the help of a plank. He went to Gujarât, and thence to Ajmîr, where he visited the tomb of Khwâjah Mu'in-ud-Din Chishtî. After staying there for some time, he went to Kâlpî, and thence to Qannûj, where he met شیخ اخي جمشید قدوائی, disciple and *Khalifah* of Sayyid Jalâl Bukhârî; and there he fixed his abode in a place which, the author states, from that time onwards was known as

Makanpûr. He afterwards made an excursion to Jaunpûr, attended by his favourite pupil, Qâdî Shihâb Qudwâ'î; and at Lucknow visited Shaykh Qiyâm-ud-Dîn, who died shortly after. At Jaunpûr Sultân Ibrâhîm Sharqî, with all his nobles and attendants, paid a visit to him; but Qâdî Shihâb-ud-Dîn, the leader of the 'Ulamâ of Jaunpûr, and his followers rose against him. They were subsequently induced to approach him by the interposition of Sayyid Ashraf Jahângîr Simnânî. It was at Jaunpûr that Shaykh Husayn Mu'izz Balkhî, a disciple of Shaykh Sharaf-ud Dîn Yahyâ Manayrî, studied the latter half of the 'Awârif under Shâh Madâr.

Shâh Madâr returned to Makanpûr, where Qâdî Muṭahhar and his followers became his pupils. At the request of Sultân Ibrâhîm Sharqî and others, he returned to Jaunpûr; and on his way visited Kantûr, where Qâdî Maḥmûd Kanturî and his followers became his pupils. On this occasion he was received by the king, Nûr Sadr-i Jahân, Qâdî Shihâb-ud-Dîn and many others.

Shâh Madâr stayed at Jaunpûr for some years, and then returned to Makanpûr, where after three years Qâdî Maḥmûd Kanturî paid him a visit. Towards the close of his life, while discoursing to his pupils and followers, he once stated that he had spent thirty-five years of his life in Syria, forty in Mecca, Medina and Najaf, and fifty in India. It is related that before his death he took off his *dastâr*, *pirâhan*, and *izâr*, دستار و پیراهن و ازار; and after handing them to Qâdî Maḥmûd, expired on Thursday, 18 Jumâdâ, A.H. 840 = A.D. 1437, at the age of 125 years. His tomb at Makanpûr is still visited by large numbers of devotees.

On fol. 43^a-44^b, the author dwells upon Shâh Madâr's modes of prayer.

On fol. 50^a the author gives a description of the tombs of Shâh Madâr's chief attendants and pupils, thus:—

The tombs of Qâdî Maḥmûd and his son are in Kantûr; that of Qâdî Muṭahhar, in Kâlpî; of Qâdî Shihâb Qudwâ'î, in Jilânî; of Shâh Allâ (آلہ اللہ), in Gaur, Bengal; of Sayyid Jamâl-ud-Dîn, entitled Jumman, in Bihâr; of Sayyid Ahmad Bâdpâ, in the vicinity of Jaunpûr; of Jûdan Madârî, in Awadh; of Shaykh Shams Tâ'ib, in Lucknow; of Shaykh Boddhan Siddiqî, in Sandilah, and of شاه بیکما (sic.), in Qannûj.

It is said on fol. 15^b that Shâh Madâr belonged to the Uwaysî order; and the genealogy of his spiritual succession traced back to the Prophet, is as follows:—

حضرت شاه مدار بحسب باطن اجازت ازادات از روحانیت حضرت
 شیخ عبد الله مکی یافته بود و او بحسب ظاهر از حضرت شیخ یمین الدین
 شامی اجازت داشت و او از حضرت شیخ ربیع الدین شامی و او از حضرت
 شیخ طیفور شامی و او از حضرت شیخ ربیع المقدس و او از حضرت امام
 حسین شعیب دشت کوبلا و او از حضرت مرتضی علی کرم الله وجهه و او از
 حضرت رسالت پناه محمد مصطفی علی الله علیه و سلم •

The author refers to his previous work *آورد چشبه* on fol. 45^a.

For *Shāh Madār's* life, see *Akhhār-ul-Akhyār*, p. 189. A copy of the present work is noticed in *Rieu*, p. 361. A neatly written copy, transcribed from our MS., is preserved in the *Bûhâr Library*.

Not dated; written in a careless Indian Ta'liq, in the latter half of the eighteenth century. Some of the folios are misplaced; the right order is 24, 31-32, 27-30, 25-26, 33.

No. 678.

fol. 83; lines 11; size $6\frac{1}{2} \times 3\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

تاریخ قادری

TÂRĪKH-I-QÂDIRĪYAH.

Biographical sketches of the saints who form the filiation of the *Qâdiri Silsilah*, from the Prophet to the author's *Pir*, *Shāh Fath Muḥammad Qâdiri*.

Author: 'Abd-ur-Rashīd Qâdiri-ul-Kayrânawī *عبد الرشید قادری*
 الکیرانی.

Beginning:—

الحمد لله الذي جعل قلوب العارفين مفتوحة بنور العرفان الخ •

The author's father, *Nazar Muḥammad Qutb Qâdiri*, was both the sister's son and the son-in-law of the author's *Pir*, *Fath Muḥammad Qâdiri*, to whom the last notice, fol. 76-83, is devoted.

According to this notice, *Hājī Shāh Fath Muḥammad Qâdiri ul-Kayrânawī*, entitled *Giyās-ud-Dīn*, and better known as *Miyānjiw*, was born in *Anbālah*. He received the robe of *Khilāfat* at *Madīnah* from *Shaykh Yahyā Madani*, and settled at *Kayrānah* (*Thornton's Kyranah*), where he died on Wednesday, 29 *Rabī I*, A.H. 1130 =

A.D. 1717, at the age of sixty-three. In the preface, the author tells us that he wrote this work at the request of some of the followers of the Qādiri order, in A.H. 1150 = A.D. 1737.

Contents:—

Muhammad, fol. 3^b. 'Alī, fol. 8^b. Hasan, fol. 11^a. Husayn, fol. 13^a. Zayn-ul-'Ābidīn, fol. 14^b. Muhammad Bāqir, fol. 15^b. Ja'far Šādiq, fol. 17^a. Mūsā Kāzim, fol. 18^b. 'Alī Riḍa, fol. 19^b. Muhammad Taqī and 'Alī Naqī, fol. 20^b. Hasan 'Askari and Muhammad Mahdī, fol. 21^a. Ma'rūf Karkhī, fol. 22^b. Shaykh Sari Saqatī, fol. 24^b. Junayd Baḡdādī, fol. 26^a. Abū Bakr Ja'far Shibli, fol. 29^b. 'Abd-ul-'Azīz عزموی, fol. 31^b. Abul Faḍl نعمی (نعمی), fol. 32^a. Abul Faraj Tarsūsi, fol. 32^b. Abul Hasan المنکری, fol. 33^a. Abū Sa'id Mubārak, fol. 33^b. Muḥyi-ud-Dīn 'Abd-ul-Qādir Jilāni, fol. 34^a. Shams-ud-Dīn 'Alī ul-Haddād, fol. 43^a. Shams ud-Dīn 'Alī Šāni, fol. 44^a. Muhammad Fāḍil, fol. 45^a. Qutb ud-Dīn Abu'l Gayṣ Jamīl, fol. 45^a. Sayyid Muhammad bin 'Abd ul-Gayṣ, fol. 47^a. Sayyid Jalāl-ud-Dīn Husayn Maḥdūm Jahāniyān Bukhārī, fol. 47^b. Sayyid Nāṣir-ud-Dīn Maḥmūd, fol. 56^a. Sayyid Ḥamīd Qutb-i-Naubahār, fol. 57^b. Sayyid Faḍl Ullah Qutb, fol. 57^b. Sayyid Šadr-ud-Dīn, fol. 58^a. Sayyid 'Abd Ullah Qutb, fol. 58^b. Sayyid 'Abd-ul-Kabīr, fol. 62^a. Shaykh 'Abd-ul-Ġafūr, fol. 63^a. Sayyid 'Alā-ud-Dīn, fol. 66^a. Sayyid Husayn Bukhārī, fol. 67^a. Sayyid Maḥmūd Shahīd, fol. 67^b. Sayyid Tā-hā Qutb-ud-Dīn Qādirī, fol. 69^a. Ḥāji Shāh Faṭḥ Muhammad Qādirī, fol. 76^a.

The number of works, mentioned by the author in the preface as the sources of this compilation, is eleven, of which the latest are the Akhbār-ul-Akhyār (see No. 666), Mir'āt-ul-Asrār (see No. 676), and Taḥā'if-i-Rashidiyah. The last-named work, composed by the author himself (see Rieu, i. p. 361), contains very similar notices of the same persons as those contained in the present work, and is arranged in the same order. It is evident that this is only an extract from the author's previous work.

Written in ordinary Indian Ta'liq, within red-ruled borders, with the headings in red, by order of Ḥadrat Shāh Šāhib, most probably the *Pir* of the Scribe: محمد منیر قادری انصاری کیرانوی.

An index of the names of the persons noticed in the MS. is given in the beginning.

Not dated; apparently eighteenth century.

No. 679.

foll. 261; lines 17; size $9 \times 4\frac{1}{2}$; 7×3 .

اعمال المقصود

UṢŪL UL MAQṢŪD.

Notices on the Shaykhs of the Qalandarī order, and especially on the author's father.

Author: Turāb 'Alī bin Shāh Muḥammad Kāzīm Qalandarī 'Alawī تواب علی ابن حضرت شاه محمد کاظم قلندری علوی.

Beginning:—

بعد حمد خدائیکہ لا الہ الا اللہ وحده لا شریک له کلمہ ایست در بیان

او النعم *

We learn from the preface that the author, after the death of his father, formed the project of writing an account of the Qalandarī Shaykhs, and of his father, for the use of his children and friends; but the execution of the plan was delayed until Sha'bān, A.H. 1225 = A.D. 1810, when he commenced to write an account of his father. After two or three days he saw his father in a dream, who drew his attention to some written pages lying on a balcony. Turāb proceeded with the work, using these pages, when of a sudden he lost his brother, Hīmāyat 'Alī. According to the author's statement on fol. 232^b, he died of snake bite on Friday, 25 Rajab, A.H. 1226 = A.D. 1811. This shock, says the author, prevented his writing the work on a larger scale. He had to content himself by writing it in a concise form. The author's father, Muḥammad Kāzīm, whose life, teachings, and miracles form the main topic of the work, and occupy foll. 95-261, was a descendant of Nizām-ud-Dīn Qārī, better known as Shaykh Bhikan of Kākūri, near Lucknow.

According to Badā'ūnī, vol. iii, p. 24, Shaykh Bhikan was a great Sūfī scholar and died, A.H. 981 = A.D. 1573.

Muḥammad Kāzīm was the disciple and spiritual successor of Shāh Bāsīt 'Alī Qalandar Ilahābādī, who died 17 Du'l-hijjah, A.H. 1196 = A.D. 1781 (see fol. 81^a).

The author visited his tomb three times. The preface does not include any list of the author's sources; but in the course of his narration he refers to Hujjat-ul-Ārifin, Maṭlūb-ut-Tālibin, Murād-ul-Muridin, Mir'āt-ul-Asrār, Fuṣūl-i-Mas'ūdiyyah, etc., and frequently to Manāqib-ul-Aṣfiyā.

The work is divided into twelve *Aḥs*, each devoted to the life of a *Shaykh*, as follows.—

(1) 'Abd-ul-'Azīz Makkī Qalandar, fol. 2^b. (2) Sayyid Khidr Rūmī, fol. 13^a. (3) Sayyid Najm-ud-Dīn Qalandar Ġauṣ-ud-Dahr, fol. 21^a. (4) Qutb-ud-Dīn Bīnā-Dīl Jaunpūri, fol. 30^a. (5) Muḥammad Qutb Qalandar, fol. 38^b. (6) Shāh 'Abd-us-Salām Qalandar, fol. 39^a. (7) 'Abd-ul-Quddūs Qalandar Jaunpūri, fol. 41^b. (8) Shāh Muḥtabā, better known as سلطان محمد, fol. 45^a. (9) Shāh Fath Qalandar Jaunpūri, fol. 52^b; his wives and children, fol. 57^a; his pupils, fol. 59^a. (10) Shāh Iahdīyah Aḥmad, fol. 60^a; his pupils and *Khalifahs*, fol. 64^b. (11) Shāh Bāsīt 'Alī Qalandar Ilāhābādī, fol. 65^a; his pupils and *Khalifahs*, fol. 82^a; his mother, Phūl Bibi, fol. 83^b; his elder brother, Muḥammad Wāriṣ, fol. 84^b; his younger brother, Muḥammad Wāṣil, known as Wāṣil-ul-Ḥaqq, fol. 86^b; his children, fol. 88^b. (12) Shāh Muḥammad Kāzīm, the author's father, fol. 95^a; his education, fol. 103^a; his taste for music, fol. 104^a; his noble character, fol. 105^b; his interview with Shāh Maḡhar Ḥusayn, fol. 110^b; his interview with his spiritual guide, fol. 112^a; his disappearance from the army, fol. 113^a; his return, fol. 115^a; his journey to Ilāhābād, fol. 118^b; his marriage, after his return from attendance on the *Pir*, fol. 120^b; he receives instruction from his *Pir*, fol. 124^a; he receives the spiritual robe of succession, fol. 128^b; his instruction to his children and pupils, fol. 165^b; his illness and death, fol. 174^a; manifestations of his supernatural powers before and after his death, foll. 193^a and 212^a; his relatives, children, friends and followers, fol. 215^a; his letters, fol. 218^a; *Himāyat* 'Alī (the author's brother), fol. 229^b; Bahrām 'Alī, fol. 233^b; Āshiq Ullah, fol. 235^a; *Inshā* Allah, fol. 238^b; Qudrat Ullah Balgrāmī, fol. 243^b; Shāh Umīd 'Alī Jaunpūri, fol. 245^b; Faḍl Ullah and Ṣāhib 'Alī, fol. 246^a; Muḥammad Maḥfūz and Muḥibb 'Alī, Khān, fol. 247^a; *Shaykh* Aḥmad Ḥusayn, fol. 255^b; *Shafā*'at 'Alī, fol. 257^b.

A badly written copy, with patches and worm-holes throughout. The headings, some of which are faded, are written in red.

Not dated; latter half of the nineteenth century.

POETS.

No. 68o.

fol. 260; lines 19; size $9\frac{3}{4} \times 4\frac{3}{4}$; $6\frac{1}{2} \times 2\frac{3}{4}$.

تذکرة الشعراء

TADKIRAT USH SHU'ARĀ.

The well-known collection of biographies of Persian poets by Daulat Shāh bin 'Alā-ud-Daulah Bakhtī-Shāh (according to W. Pertsch, ibn-i-Bakhtī Shāh) ul-Ġāzi us-Samarqandī, d. A.H. 900 = A.D. 1494. دولتشاه بن علاء الدوله بغتیشاه الغازی السمرقندی.

Beginning.—

تحمیدی که شاهباز بلند پرواز اندیشه بساحت و فضای کبریای آن
 طیاران نتواند نمود الخ *

A very excellent edition of this work by Prof. E. G. Browne has lately been published (London, 1901). Hammer's "Schöne Redekünste Persiens" is based on the present work. A detailed list of the biographies which it contains is given by Silvestre de Sacy in his "Notices et Extraits," vol. iv, pp. 220-272.

The work, which the author dedicated to Mir 'Ali Shīr, was completed, according to some copies, on the 28th of Shawwāl, A.H. 892 = A.D. 1486.

It is divided into a *Muqaddimah*, seven *Tabaqāt* and a *Khātimah*, as follows:—

Muqaddimah—Treating of ten Arabic Poets, fol. 17^a.

Tabaqah I. Beginning with Rūdaki, fol. 16^a.

Tabaqah II. Beginning with Azraqi, fol. 37^b.

Tabaqah III. Beginning with Dulfīqār Shīrwānī, fol. 60^a. In the printed edition, this *Tabaqah* (p. 128) begins with Nizāmī.

Tabaqah IV. Beginning with Farīd-ud-Dīn 'Attār, fol. 91^a.

Tabaqah V. Beginning with 'Imād-i Faqīh, fol. 121^a.

Tabaqah VI. Beginning with Sayyid Nīmat Ullah Kūhistānī, fol. 158^b.

Tabaqah VII. Beginning with Amīr Shāhī Sabzwārī, fol. 207^a.

Khātimah. Treating of six poets, who were alive at the time of composition, fol. 233^b. It begins with Jāmi, and ends with a short

historical account of the reigning prince, Abul Gāzī Sultān Husayn, brought down to A.H. 885 = A.D. 1480.

The *Ṭabaqāt* are arranged in chronological order. For other copies, see Rieu., i, p. 364; W. Pertsch, Berlin Cat., p. 597; A. Sprenger, p. 7; Cat. des MSS. et Xylogr., p. 308; G. Flügel, II, p. 366; J. Aumer, p. 1; Rosen, Persian MSS., p. 160; Dorn, Das Asiatische Museum, p. 349, No. 19; Rehatsek, Mulla Firuz Library, p. 130; Hāj. Khal. vol. ii, p. 262; Ethé, Bodl. Lib. Cat., Nos. 348-359; Ethé, India Office Lib. Cat., Nos. 656-663. A lithographed text of the work appeared at Bombay in 1887.

A Turkish translation, entitled *سقیة الشعرا*, appeared in Constantinople, A.H. 900.

There is a lacuna on fol. 258^b; and the text from line 5, p. 538, to line 10, p. 539, in the printed edition is wanting.

Written in ordinary Nasta'liq, within gold and coloured-ruled borders; with an illuminated head-piece and a double-page 'Unwān. Dated Ramadān, A.H. 1051.

The title page contains three seals of Sayyid Husayn, of Aurang-zib's time. Two of these are faded; the only one which is legible, and which is dated A.H. 1104, is preceded by the following note:—

در لشکر فیروز می بمعرفت عرب ابتیاع نمود *

No. 681.

fol. 197; lines 17; size $10\frac{1}{4} \times 6$; $8\frac{1}{4} \times 4\frac{1}{2}$.

The same.

Another copy of Daulat Shāh's *Tadkirat-ush-Shu'arā*, beginning like the preceding copy. *Muqaddimah*, fol. 9^a; *Ṭabaqah*, i, fol. 12^b; ii, fol. 30^a; iii, beginning with Nizāmī, fol. 51^b; iv, fol. 72^b; v, fol. 95^b; vi, fol. 124^b; vii, fol. 159^a; *Khātimah*, fol. 178^b.

Written in ordinary Nasta'liq, within gold and coloured ruled borders; with an illuminated head-piece and a double-page 'Unwān.

In the colophon, dated Haydarābād, 24th Shā'ban, A.H. 1217, the scribe says that he wrote this copy for Karam 'Alī Khān.

Scribe اسمعیل سکند فالح کندي.

Patches of thin paper are pasted over the paper here and there without rendering the text illegible.

No. 682.

fol. 195; lines 12; size $7\frac{1}{2} \times 4\frac{3}{4}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

تَحْفَةُ سَامِي

TUḤFAH-I-SÂMÎ.

A very valuable copy of the biographical notices of the Persian poets who flourished from towards the close of the ninth century of the Hijrah to the middle of the tenth.

Author: Sâm Mirzâ میرزا سام.

Beginning:—

لله الحمد قبل كل كلام بصفات الجلال و الاكرام *

Prince Sâm Mirza, who designates himself in the preface فقير فقير, was the son of Shâh Ismâ'il Šafawî of Persia. He was born in A.H. 923 = A.D. 1517, and was put to death in A.H. 984 = A.D. 1570. See *Habîb-us-Siyar*, vol. iii., juz 4, pp. 83 and 104.

The author tells us in the preface that accounts of the earlier poets had been given in the *Bahâristân*, *Majâlis un-Nafâ'is*, and *Tadkirat ush-Shurâra*, but that no work had dealt with the poets and eminent writers of the subsequent period; so he filled up the gap with the present composition. He wrote it in A.H. 957 = A.D. 1550, dividing it into seven *Šahifahs*; see O. Frank, *Morgenländische Handschriften der kgl. Hofbibliothek in München*, p. 34 and Anhang, and S. de Sacy, *Notices et Extraits*, vol. iv, pp. 273-308. Cf. also Hammer, *Schöne Redekünste*, pp. 349, 379; Kraft's Cat., p. 126; Rieu, i, p. 367; W. Pertsch, *Berlin Cat.*, p. 600; G. Flügel, ii, p. 367; Sprenger, *Oude Cat.*, p. 12; J. Aumer, p. 1; Ethé, *India Office Lib. Cat.*, Nos. 665 and 666.

Written in fair Nasta'liq, within coloured borders; with an illuminated head-piece.

Dated Šah'bân, A.H. 968, or eleven years after composition, and sixteen years before the author's death.

No. 683.

fol. 197; lines 14; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{3}{4}$.

The same.

Another copy of Sām Mirzā's *Tuḥfah-i-Sāmi*, beginning as the above.

Written in ordinary Nasta'liq, within ruled borders; with an illuminated, but faded, head-piece and a double-page 'Unwān.

The MS. is water-stained.

Dated 17 Jumādā II, A.H. 971, or thirteen years before the author's death.

No. 684.

fol. 395; lines 25-26; size 10×7 ; $6\frac{3}{4} \times 4\frac{1}{2}$.

خلاصة الاشعار وزبدة الافكار

KHULĀṢAT-UL-ASH'ĀR WA ZUBDAT-UL-AFKĀR.

A very correct and valuable copy of a portion of the famous Taḍkirah of Persian poets by Taqī Kāshī, poetically surnamed Dikrī ذکری.

Beginning:—

تذکرہ احوال سنجای صاحب کمال و تبصرہ اہمال دانش پورہان
فصلیہ مقال النج *

The author, who in the preface calls himself Ibn-i-Sharaf-ud-Din 'Alī Taqī-ud-Dīn Muḥammad ul-Ḥusaynī ul-Kāshānī ابن شرف الدین علی تقی الدین محمد الحسینی الکاشانی, was born about A.H. 946 = A.D. 1539, and was still alive in A.H. 1016 = A.D. 1607. In A.H. 985 = A.D. 1577 he completed, in four volumes, biographical notices of the poets who lived before his time. In A.H. 993 = A.D. 1585 he added an appendix on contemporary poets. In A.H. 1016 = A.D. 1607 he published a revised and amplified edition in six volumes, of which an abridgment, in which the poetical extracts are omitted, is noticed in Sprenger, *Oude Cat.* (see pp. 13-46), and Ethé, *India Office Lib. Cat.* (see Nos. 667-668). For full particulars of the work, see Brand, *J.R.A.S.*, vol. ix, p. 126; cf. also W. Pertsch, *Berlin Cat.*, p. 610.

The present MS. comprises the fourth *Mujallad* (volume) of the first and fuller edition of the *Tadkirah*, and gives full notices of forty-nine poets of the ninth, and of a few of the tenth century, with all the poetical extracts from their works.

It begins with a long notice on Hâfiz (died, according to this author, in A.H. 794 = A.D. 1391), with almost the whole of the *Dîwân*, and ends with Amir Kamâl-ud-Dîn Husayn Fanâ'î (Sprenger wrongly reads Fatâyi), died A.H. 893 = A.D. 1487.

There is an appendix تذئيب (foll. 270-393), in which the author gives quotations from the works of about 250 poets, of whom he gives no biographical accounts. It begins with a short preface, thus:—

بر خاطر ذاكه او اوال الابصار پوشيده و مستغفى نيست كه آدمي بواسطه
شرافت نطق از ساير حيوانات ممتاز است انهم *

In this preface the author says that, after completing the *Khulâṣah*, he perused the poems of a vast number of old and eminent poets, who, he says, deserved special treatment in a separate *Tadkirah*; but as they were not mentioned in the books of his predecessors, and he could not obtain any information about them, and having consideration further to the fact that his work had already extended to six volumes, and that he did not wish to add to it, he thought it desirable, with a view to keep their names alive, to add their poems at the end of his fourth volume.

The appendix begins with مير علي قنعي, and ends with مير جمال الدين كازروني. A list of the poets, from whom quotations are given, occupies foll. 268^b-269^b, and is preceded by a few head-lines in which the author gives the following information:—

فهرست شعرائى كه شعر ايشان درين مجلد مثبت است و احوال
ايشان بواسطه عدم شهرت بابه سبب آنكه اطلاع بر حالت ايشان حاصل
نشده يا ديوانى ازين جماعت بنظر مطالعه فرسيده اسم شان درين تذكرة
مسطور نيست ليكن بجهت ضبط آن اشعار در آخر مجلد رابع راقم اين
كتاب خير مال آن اشعار را در ذيل اسم ايشان مثبت و مسطور ساخته تا
فى الجملة يقاوى نام اين طائفة را سببى باشد و يكباره از زمره فراموشان
عدم نباشد و بحكم انا نحن فزلفا الذكر و انا له الحافظون از خوانان و ذاكه
الوالايلب معفو نكرند و بالله الاعانة التكلان *

The MS. is valuable, not only because it has been revised by the author, but also because it contains numerous emendations, additions and explanatory notes in his handwriting, which is quite different from that of the text. In the biographical notice on کانی, *الدوله عبة الله ابراهيم الشهير بکاني ظفر*, which the author adds in his own handwriting on the margin of fol. 318^b, he introduces himself thus:—

اما درین ایلم اشعار وی مستحجوز و ذیایب است و دیوان اشعار او درمیان نیست و تفصیل حالاتش نیز در کتاب تذکره و تاریخى مذکور نه لاجرم جامع این خلاصه اعلى تقى الدین الحسینى ان قصیده را با اندک از اشعار وی که در سفاین و مصنفات دیگران بنظر رسیده بود درین نسخه خیر مآل در آخر مجلد چهارم در تلو شعراى که همین شعر از ایشان نوشته شده مسطور ساخت

Again, on the margin of fol. 332^b, while adding an explanatory note on a verse of ابو المفاخر, he refers to himself thus: *این فقیر را*. There are many other notes in the same handwriting. There can be no doubt that they are all by the author.

Written in small learned Nasta'liq.

The MS. is not dated; but evidently it was written at the end of the sixteenth century or in the beginning of the seventeenth.

There were several seals on the fly-leaf at the beginning, but all of them have been effaced. A note on the same page, dated 22nd Rabi' II, A.H. 1292, says that the MS. was purchased at Phûlwâri for one rupee and eleven annas through Shaykh 'Abd-ul Jalîl for one rupee and eleven annas through Shaykh 'Abd-ul Jalîl, then residing at Khalilpûr, Parganah Phûlwâri, in the house of the bookseller, Shaykh Wazir 'Alî, deceased.

No. 685.

fol. 420; lines 25; size $14 \times 8\frac{1}{2}$; $9\frac{3}{4} \times 5$.

ترفات العاشقین

‘URAFÂT-UL ‘ÂSHIQÎN.

A very rare copy of a biographical dictionary of ancient and modern Persian poets, complete in two volumes, bound separately.

Author: Taqî Auḥadî تقی اوحدی.

Beginning :—

وَمَا أَنْكَ جَامِعُ الْفَلَسِ لِيَوْمٍ لَا يَرِيبُ فِيهِ أَنْ اللَّهُ لَا يَخْلُفُ الْمِيعَادَ وَمَنْ
دَخَلَهُ كَانَ أَمْنًا - رَبَّاعِي *
اِی آنکه ترا در حرم دل باز است آنج *.

The author's name, as given in the preface, is Taqī bin Mu'īn-ud-Dīn bin Sa'd-ud-Dīn Muḥammad ul-Husaynī ul-Auḥādī ul-Daqqāqī ul-Balbānī ul-Iṣfahānī :

تَقِي بْنِ مَعِينِ الدِّينِ بْنِ سَعْدِ الدِّينِ مُحَمَّدِ النُّصَيْفِيِّ الْوَحْدِيِّ
الْأَوْحَادِيِّ الْبَلْبَانِيِّ الْإِسْفَهَانِيِّ *

He belonged to a family of Balbān in Gāzarūn, and was born in Iṣfahān in the month of Muḥarram, A.H. 973 = A.D. 1565, during the reign of Shāh Tahmāsp Safawī (A.H. 930-984 = A.D. 1524-1576). The names, Auḥādī and Daqqāqī, refer to his ancestors. He claimed descent by seven steps from Shaykh Auḥad-ud-Dīn 'Abd Ullah ul-Balbānī, and through him from Shaykh Ibn i 'Alī Daqqasqī, in lineal descent from the Imām Mūsā Kāẓim. This Taqī, who adopted the *takhalluṣ* Auḥādī, must not be confounded with his contemporary name-sake, Taqī Kāshī, who adopted the poetical *nom de plume* Dikrī, and also wrote a *Tadkirah*—the *Khulāṣat ul-Aṣḥār wa Zubdat-ul Afkār* خلاصة الأشعار و زبدة الأفكار (see No. 674 in this Catalogue).

From the preface, occupying foll. 1-12, we learn that the author lost his father in his childhood, and was only 12 years old when he lost his mother. Towards the close of his sixteenth year he travelled to Fārs, and then visited Shīrāz, where he spent four years in the company of learned men, one of them being Maulānā Mir Qāṭi میر قاطی, who wanted to marry his daughter to the author. Auḥādī adds that he had made a vow to remain unmarried, and that he still adhered to it at the time of writing. In A.H. 995 = A.D. 1586 he appeared in the camp of Sultān Muḥammad Khudā Bandah, where he received the news of Shāh 'Abbās's march against the Sultān. After the overthrow of Khudā Bandah's power, Auḥādī secured an introduction to the court of Shāh 'Abbās (A.H. 985-1038 = A.D. 1587-1629), and was received with honour. He continued to enjoy the king's favour till A.H. 1003 = A.D. 1594, when, on account of a serious illness, he left the court, and went on a pilgrimage to Najaf and other places of sanctity. In A.H. 1009 = A.D. 1600 he returned home.

where he stayed till the end of A.H. 1014 = A.D. 1605. On the 1st of Rajab, A.H. 1015 = A.D. 1606, he left for India with a number of friends, and after visiting Shirâz, Kirmân, Qandahâr, etc., reached Lahore. After staying eighteen months in Lahore he came to Āgrah, where he spent a year and a few months, and then travelled to Gujarât, where he stayed for three years. He went back to Āgrah in A.H. 1020 = A.D. 1611. In A.H. 991 = A.D. 1583 he compiled an anthology entitled *Firdaus-i-Khayâl* فردوس خیال, which expresses the date of its compilation. This work, containing all the specimens of poetry which the author had collected in the six years spent between Shirâz and Gujarât, was arranged by him at the suggestion of one of his companions to India. Afterwards, when the author was staying at Āgrah, one of the nobles of Jahângir's court induced him to remodel the work, and to add biographical notices of the poets. In this way he completed the present work, and entitled it 'Urafât wa Gurafât-i-Āshiqîn wa 'Araṣât wa 'Araḍât-i-Ārifîn :

عرفات و عرفات عاشقین و عرصات و عرصات عارفین *

In the conclusion the author says that he commenced the work at Āgrah in A.H. 1022 = A.D. 1613, and finished it in the same place in A.H. 1024 = A.D. 1615, after two years' labour. The date of completion is expressed by the chronogram :—

بدو سال این نوی تمام شد *

The author of the *Ṣuḥuf-i-Ibrâhîm*, fol. 152^a, says, however, that Auḥādî finished the work at Gujarât, and that the extracts in it amounted to eighty thousand couplets. He subsequently made an abridgment of it at Āgrah, A.H. 1036 = A.D. 1626, and entitled it *Ka'bah-i-'Irfân* کعبه عرفان. Some of Auḥādî's biographers give us the following list of his other compositions: a *Maḡnawî*, entitled *Ya'qûb wa Yûsuf* یعقوب و یوسف; a *Sâqî Nâmah*, entitled *Nish'ah-i-Bikhumâr* نشاء بی خمار (wrongly called by Bland and Sprenger "Nishâr wa Khumâr" نشاء و خمار, and by others *Nish'ah wa Khumâr* نشاء و خمار); a Persian dictionary, called *Surmah-i-Sulaymânî* سرمه سلیمانی founded on *Burbân Tabrizî's* famous lexicography, *Burbân-i-Qâṭi'*. A very full list of his works, given by the author himself in his *Ka'bah-i-'Irfân*, is quoted thus by the author of the *Guldastah* (see No. 692 below), fol. 89^b:—

در سنه ۱۰۲۲ عرفات را در آگره ترتیب دادم در دو سال باتمام رسید
این نسخه که کعبه عرفانست از عرفات در احمد آباد گجرات سنه ۱۰۳۶

منتخب شد - تالیفات و منظومات برین ترتیب است که از مبدأ آمده در مثنویات اول یعقوب و یوسف بعد ساقی نامه موسوم به نشاء بیدخمار سپس کعبه دیدار که مجموع ابحار است انکاء سفینه السکینه که خزینه الدفینه است پس کعبه الحورمین بعد لوح محفوظ پس قلم قدرت که بیت المعمور است دیوان قصاید مسمی به نصره العارفین دیوان غزل موسوم بتذکره العاشقین دیوان تراکیب و ترجیعات دیوان مقطعات و عطائیات و اهلجی و رباعیات اضافیه و اوجافیه دیوان عین الحیات مبنی بر آنچه در هفت گفته شده سواى مثنوی در مثنویات سرمد سلیمانی در لغت فارس و درى دیگر کافیه القایه در روش سخن و مفادح مفاتیح و عینیه در تصوف که قوت شده و جفر واحد که از غرائب تالیفات واقع است و عرفات العارفین و عرفات العاشقین و انتخاب کعبه عرفان مبنی بر حقائق و معانی و دیوان و دیوان امید آباد در جواب اشعار امیدى و دیوان ادمیت و دیوان غزل موسوم بهرام دستان مع قند مکرر که شیر و شکر نیز موسوم است دیوان جواهر زواهر دیوان دوز و غر که قصاید محض اند *

For Taqi Auhadi's life, see Tâhir Naşr-âbâdî, fol. 177^b; Makhszan-ul Garâ'ib, fol. 121^a; Majma'-un-Nafâ'is, fol. 88^b; Riyâd-ush-Shu'arâ, fol. 70^b. See also Bland, J.R.A.S., vol. ix, pp. 134-136; Sprenger, Oude Cat., p. 95.

Complete copies of Auhadi's *Tadkirah* are very seldom found. Âzâd, in his *Khizânah-i 'Âmirah*, p. 7, says that he had seen a copy of Auhadi's '*Urafât*' containing the letters ص to می, but that he had no copy to refer to at the time of writing his *Khizânah*. Ârzû also complains of having only an incomplete copy of the work. The MS. in the Library of the East India House, used by Bland, extends only to the sixth memoir under the letter ق.

Wâlih, who condemns the '*Urafât*', saying that it consists of "idle tales," etc., remarks thus:—

تذکره مسمی بعرفات که مزخرفات بسیار دران درج کرده تالیف نموده مشتمل بر هشتاد هزار بیت و باز ازان تذکره دیگر انتخاب کرده است مسمی بکعبه عرفان که اگر بفظر نکته سفجلان دقیقه یاب برسد مایه مولف را ازان در می یابند در مثنویاتش اشعار شکر گویه بفظر رسید *

Ārzū, however, says that he had never seen so copious a book, but that it wanted revision.

The work is divided into twenty-eight *عرصات*, each containing one letter of the alphabet. Each *عرصة* consists of three *عرفت*, viz., the ancient poets, the poets of the middle age, and the modern poets.

This present first volume, beginning with *ابولحسن رودکی*, ends with *محمد طاهر موسوی*, which is the fifth name of the third *عرفه* under *ط*.

A full tabulated index, containing names of 3,186 poets, is given at the beginning of the volume. It may be noted that the second and the third *عرفه* under the letter *ح* are omitted; and the notices of 138 poets, named in the index under these two *عرفه*, are wanting.

No. 686.

fol. 421-817; lines and size same as above.

The second volume of the '*Urafiāt*, in continuation of the preceding.

It begins with *محمد طاهر عطار* and ends with *میرزا یوسف خان*.

Both volumes are written in small Nasta'liq by one scribe.

The colophon at the end of this volume says that the MS. was transcribed by order of Mir Šābir, 14 Jumādā, A.H. 1050.

The following note, written in a bold Nasta'liq, is found on the fly-leaf at the beginning of the first volume:—

بنازیخ بیست و هفتم شهر ذیحجه سنه ۱۱۲۳ هجری این کتاب
مستطاب را در مستقر الملک صوبه اکبر آباد هدیه نموده شد حق سبحانه
توفیق مطالعه دهاد *

The above is followed by a seal, most probably containing the name of the writer of the note; but it has been mutilated.

No. 687.

fol. 329; lines 20; size $11 \times 6\frac{1}{4}$; $8 \times 3\frac{1}{4}$.

تذکره طاهر نصیر آبادی

TADKIRAH-I-ṬĀHIR NAṢĪRĀBĀDĪ.

Notices of eminent persons and Persian poets who flourished in the eleventh century of the Hijrah.

Author: Muḥammad Ṭāhir Naṣīrābādī محمد طاهر نصير آبادي

Beginning:—

سر سیدنی نہال خامد از طراوت بحرِ دُخَل (دُخَل) نہ کارِ حمدِ صانعی

است •

The author, who on foll. 272^b-279^a gives a long and wordy account of his life, says that he was born in Naṣīrābād (written here as well as in other places Naṣrābad, as read by Bland and Sprenger), a district of Iṣfahān. He says that he lost his father in A.H. 1044 = A.D. 1634, when he had passed seventeen stages of life, i.e., when he was seventeen years of age. He must have been born, then, in A.H. 1027 = A.D. 1617. His ancestors held honoured offices under the Ṣafawī Kings of Persia: one of them, named Khwājah Ṣadr-ud-Dīn 'Alī, enjoyed high position in the time of Mirzā Sulṭān Muḥammad Gūrgān, who ruled Iṣfahān prior to Mirzā Shāh Rukb. The author was a pupil and friend of Āqā Husayn Khwānsārī and a panegyrist of Shāh Sulaymān Ṣafawī, to whom he dedicates the present work.

We learn from the preface that Ṭāhir commenced the work in A.H. 1083 = A.D. 1672, but evidently it received additions until A.H. 1089 = A.D. 1678, in which year Darwish Naṣīrā is said to have died: see fol. 315^a. According to Ethé, India Office Lib. Cat., some copies contain additions up to A.H. 1092 = A.D. 1681.

The work is divided into a *Muqaddimah*, five *Ṣafs* and a *Khātimah*, as follows:—

Muqaddimah. Kings and Princes, fol. 4^b.

Ṣaf I. In three *Firqaḥs* (sections), viz., (1) Amīrs and Khāns of Irān, fol. 8^a; (2) Amīrs and Khāns of Hindūstān, fol. 29^a; (3) Wazīrs, Mustāfis and Secretaries, fol. 39^b.

Ṣaf II. Sayyids and Nobles, fol. 54^b.

Ṣaf III. In three *Firqaḥs*, viz., (1) Scholars and learned men, fol. 85^b; (2) Calligraphers, fol. 118^a; (3) Darwishes, fol. 119^b.

Ṣaf IV. Professional poets, in three *Firqaḥs*, viz., (1) poets of 'Irāq and Khurāsān, fol. 121^a; (2) poets of Māwarā-un-Nahr, especially of Balkh and Bukhārā, fol. 257^a; (3) poets of Hindūstān, fol. 264^b.

Ṣaf V. The author and his relatives, fol. 269^a.

Khātimah. Chronograms, logogriphs and riddles, ancient and modern, fol. 279^b.

Copies of the work are noticed in Rieu, i, p. 368; Ethé, Bodl. Lib. Cat., No. 373; Ethé, India Office Lib. Cat., No. 669; Sprenger,

Oude Cat., pp. 88-108; Pertsch, Berlin Cat., p. 616. See also Bland, J.R.A.S., ix, pp. 137-140. A good and correct copy. Written, within gold and coloured ruled borders, in Nasta'liq by a learned scribe, who gives the following chronogram for the date of the transcription of the copy, A.H. 1150:—

چو آخر شد کتابت چون گلستان
که باشد فی المثل پر در گوهر
بگفتم با قلم تاریخ بنویس
قلم شادی کنان گفتا شد آخر

The colophon, giving the date of transcription and the name of the scribe, runs thus:—

بتاریخ نهم ذی الحجه يوم یکشنبه سنه ۱۰۱۵ (a mistake for ۱۱۵۰)
یکهزا و یکصد و پنجاه از هجرت سید المرسلین صلی الله علیه و سلم صورت
اتمام پذیرفت راقمه فقیر حقیر محمد مقیم ابن حاجی کمال امقانی غفر له
ذنبه *

Additions and emendations, written in the same hand as the text itself, are found occasionally in the margins. The headings and proper names of persons are written in red throughout. Fol. 1^a, with a modern and tasteless illuminated head-piece, is supplied in a later hand.

An index of the contents, in a quite modern hand, is given at the end of the copy.

No. 688.

fol. 124; lines 11; size 8 × 5; 5 × 3.

کلمات الشعرا

KALIMÂT-USH-SHU'ARÂ.

Biographical notices of the poets who flourished during the reigns of Jahângîr, Shâh Jahân and Aurangzib.

Author: Muḥammad Afdal Sarkhush, محمد افضل سرخوش.

Beginning:—

سخن جان است و دیگر گفتگو جانا ز من بشنو
اگر هر لحظه جانبی ناز خواهی سخن بشنو

According to the author of the *Ṣuḥuf-i-Ibrāhīm*, fol. 390^a, *Sarkhwush*, son of *Muḥammad Zāhid*, was born in *Kashmīr* during the reign of *Shāh Jahān*, A.H. 1050 = A.D. 1640. The author of the *Mirāt-ul-Khayāl*, a contemporary biographer of *Sarkhwush*, says that the poet was a *Mughal* by birth, and a grandson of *Mir La'ī Beg* of *Badakhshān*. According to the author's own statement in the preface, he was a hereditary servant of 'Ālamgīr, spent his youth in pursuit of rank and honour, and finally settled in *Shāhjahānābād* (*Dihlī*). He was a pupil of *Mūsawī Khān Fīrat* and *Shaykh Muḥammad 'Alī Māhīr Akbarābādī*, and was on intimate terms with *Nāṣir 'Alī*. He died in *Dihlī*, according to *Gul-i-Ra'nā*, fol. 127^b, and *Nishtar-i-'Ishq*, p. 874, in the fourth year of *Farrukh Siyar*'s reign, A.H. 1126 = A.D. 1714, but according to *Ṣuḥuf-i-Ibrāhīm* fol. 390^b, in A.H. 1127 = A.D. 1715. He completed the work in A.H. 1093 = A.D. 1682, for which the title forms a chronogram. A copy of the work is noticed in *Rieu*, i, p. 369. His poetical compositions are *نور علی نور*, in imitation of *Jalāl-ud-Dīn Rūmī*'s *Maṣnawī*; a romantic poem called *حسن و عشق*, a *ساقی نامه*; two *Maṣnawīs*, one entitled *قصا جنگی نامه محمد*, the other on some peculiarities of *India*; and *جوش و خروش اعظم شاه*. He also wrote a prose work, called *جوش و خروش*. The author of the *Gul-i-Ra'nā*, who mentions the above works, says that *Sarkhwush* also left two *Dīwāns*, consisting of *Qaṣīdahs*, *Gazals*, *Rubā'īs* and miscellaneous poems, but that on account of his son's carelessness these works were lost.

The notices are arranged in alphabetical order. Spaces for the insertion of the rubrics are left blank throughout. Foll. 120-124 contain a series of Arabic and Persian chronograms expressing the dates of various events.

Written in ordinary *Nasta'liq*, within red-ruled borders.

Not dated; nineteenth century.

No. 689.

fol. 90; lines 14-15; size $9 \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

همیشه بهار

HAMĪSHAH BAHĀR.

'Eternal Spring.'

* A biographical dictionary of Persian poets who flourished in *India* from the time of *Jahāngīr* (A.H. 1014-1037 = A.D. 1605-1628)

to the accession of Muḥammad Shāh (A.H. 1131 = A.D. 1719), with notices of some poets who lived in Akbar's time (A.H. 963-1014 = A.D. 1556-1605) arranged in alphabetical order.

Author : کشن چند اخلاص Kishan Chand Ikhlās.

Beginning :—

ای ذکر تو گلفروش بازار سخن رنگین ز تو برگ برگ گلزار سخن
اوصاف تو دیباچهء مجموئه حسن توصیف تو مشاطهء رخسار سخن

The author Kishan Chand, with the poetical *nom de plume* Ikhlās, was a Khatri Hindū of Shāhjahānabād. His father, Achal Dās, was an admirer of learning and spent his time in the society of the learned. Ikhlās died in the reign of Aḥmad Shāh (A.H. 1160-1167 = A.D. 1747-1753). See Bland, *Earliest Biography*, p. 169; Sprenger, *Oude Cat.*, p. 117, where a complete list of the poets noticed in this work is given. See also Rieu, iii, p. 1086^b. A copy of the work is noticed in Ethé, *Ind. Office Lib. Cat.*, No. 675.

The author says on fol. 2^o that the date of composition, A.H. 1136 = A.D. 1723, is obtained by doubling the numerical value of its title.

The first poet mentioned in this copy, as in Ethé, *India Office Lib. Copy*, is Mir Ilāhī. Amir Khān Anjām, who is the first poet in Sprenger's list, and the second in Ethé's, is the eighth in our MS.

Written in ordinary Nasta'liq, with the headings in red.

Not dated; latter half of the nineteenth century.

No. 690.

fol. 216; lines 14-16; size $7\frac{3}{4} \times 4\frac{3}{4}$; $6 \times 3\frac{1}{2}$.

سقیمه خوشگور

SAFĪNAH-I KHWUSHGŪ.

Biographical notices of Persian poets, with extracts from their works.

Author : Bindrāban Dās, with the *takhalluṣ* Kḥwushgū بندرابین داس المتخلص به خوشگور.

The author, a Hindū of the Bais tribe, was a native of Mathrā. He enjoyed the company of Mirzā 'Abd-ul-Qādir Bīdil, Muḥammad Afdal Sarkhwush and Shaykh Sa'd Ullah Gulshan, and was a favourite pupil of Sirāj-ud-Dīn 'Alī Khān Ārzū, who in his *Majma'*

un-Nafâ'is, vol. i, fol. 137^a, remarks that Khwushgû was his constant companion for twenty-five years. Both Ârzû and the author of the Gul-i-Ra'nâ, fol. 269^a, say that Khwushgû dedicated the present work to 'Umdat-ul-Mulk Amîr Khân *Anjâm*. The author at first was in service, but later on renounced the world and spent his days in piety in Ilâhâbâd. He died in 'Azimâbâd. The author of the Gul-i-Ra'nâ gives the following as the date of Khwushgû's death, در عشرت سابع بعد مائة و الف در عظیم آباد بگذشت بیکو عنصری و گذاشت.

The author began the work in A.H. 1137 = A.D. 1721, and completed it in A.H. 1147 = A.D. 1734. In A.H. 1155 = A.D. 1742 his master Ârzû added some glosses and a preface to it. See Ethé, Bodl. Lib. Cat., No. 376; Sprenger, Oude Cat., p. 130.

The work is divided into three volumes, the first dealing with ancient poets, the second with poets of the middle age, and the third with modern or contemporary poets. A copy of the second volume, noticed by Dr. Ethé, contains 811 poets; i.e., 266 more than in Sprenger's copy, which contains only 545. The present MS. comprises the extremely rare third volume, containing the biographies and specimens of contemporary poets. It is divided into two sections beginning without any preface, with the following heading in red:—

تراجم بعضی موزونان از فصل دهم تذکرهٔ بندر این داس خوشگو

تخلص •

The first poet mentioned here is *نظرت*. No account of his life is given, his name being immediately followed by quotations from his poems. The first line of the first one runs thus:—

مرد حق در عین دنیا داری از دنیا بری است

ملک در دست سلیمان نیست در انکشتی است

2. Husaynî, a good poet of 'Âlamgîr's time; was alive in A.H. 1103 = A.D. 1692, fol. 2^a.

3. Bâbâ Muḥammad 'Alî Iṣfahânî, a companion of Ḥakim Shifâ'î; died in A.H. 1103 = A.D. 1692, fol. 3^a.

4. Shâh Ismâ'îl, with the *takhalluṣ* Dabih and Dabihî, the son of Kamâl Muḥammad Maḡûl and companion of Muḥammad Tâhir Naṣrâbâdî and other poets of Îrân; came to India after performing three pilgrimages to *Haramayn*, i.e. Makkah and Madinah; came to India; died in A.H. 1104 = A.D. 1693, fol. 3^a.

5. Qadîra, with the *takhalluṣ* 'Irfân; led a simple and obscure life in Iṣfahân; died in A.H. 1105 = A.D. 1694, fol. 3^b.

6. Mirzâ Nizâm-ud-Din Ahmad, with the *takhalluṣ* Tâli'; was the son of Shâh Jahân's foster-brother, and chronicler of Shâhjahânâbâd; left a short Diwân. His son Mirzâ Husâm-ud-Din, then living in Shâhjahânâbâd, was also a good poet, fol. 4^a.

7. Sirâjâ, with the *takhalluṣ* Naqqâsh, of Isfahân; was the sister's son of the calligrapher, Shafi'â; did not come to India, but spent his time in Isfahân in poetical discussion with Mirzâ Hasan Wâhib; lived for more than one hundred years; died, according to the chronogram composed by Shafi'â Aṣar, in A.H. 1005 = A.D. 1694, fol. 4^b.

8. Mirzâ Muḥammad Tâhir, with the *takhalluṣ* Tâhir, of Nasrâbâd; wrote a *Tadkirah* of the poets of Irân, Tûrân and Hindûstân from the time of Shâh 'Abbâs, and rendered great help in writing the present *Safinah*. His ancestor, Khwâjah Ṣadr-ud-Din 'Alî, held high positions under Mirzâ Sulṭân Muḥammad, and built three Madrasahs in Isfahân. His father led a miserable life. The poet was born in A.H. 1048 = A.D. 1642 (but see his *Tadkirah*, No. 687, where the date of his birth is fixed in A.H. 1027 = A.D. 1618), and spent his early life in coffee shops, until he received full training under Aqâ Husayn Khwânsârî, and became popular. Subsequently he went on a pilgrimage, and on his return spent his time in the company of Mirzâ Ṣâ'ib and Mirzâ Jalâl Asîr. He wrote a *Maḡnawî*, in imitation of the artificial *Maḡnawî* of Ahlî Shîrâzî, fol. 5^a.

9. Mirzâ Badi'-uz-Zamân, the eldest son of the above-mentioned Tâhir Nasrâbâdî; was well skilled in riddles, poetry and prose, fol. 7^a.

10. Hâjî 'Abd-ul-Wâsî, with the *takhalluṣ* Aqdas; the son of Hâjî Muḥammad Jân Qudsi; attached to the service of Zib-un-Nisâ Begam till the end of 'Âlamgîr's time, fol. 7^a.

11. Mir Muḥammad Hâshim, with the *takhalluṣ* Madmûn and Maṣhrabi, of 'Azimâbad, Patnah; was a pupil and clerk of Mirzâ Mu'izz Mûsawî Khân Fîrât, at the time of the latter's Diwâni of the said place, fol. 7^b.

12. Muḥammad Ibrâhim, with the *takhalluṣ* Insâf; Indian-born, a pupil of Mirzâ Mu'izz Mûsawî Khân, but died in his youth; left a short Diwân, fol. 8^a.

13. Mir Jamîl, with the *takhalluṣ* Sûzî, originally of Bukhârâ; was a Maṣabdar of 'Âlamgîr's time and an intimate friend of Mirzâ Bîdil; left a short Diwân, fol. 8^b.

14. Mirzâ Ismâ'îl, with the *takhalluṣ* Hijâb; a Muḡal of Persia; came to India towards the close of 'Âlamgîr's time, fol. 8^b.

15. Muḥammad Ishâq, with the *takhalluṣ* Shaukat, of Bukhârâ;

came to Herat in A.H. 1088 = A.D. 1677, and attached himself to the service of Šafi Quli Khān, the Governor; was also favoured by Mirzā Sa'd-ud-Dīn Muḥammad Rāqim, the wazīr of Khurāsān, and was alive there till A.H. 1105 = A.D. 1694. The date of his death is unknown, fol. 9^a.

16. Mukhlis Kāshī, a popular poet; his *Diwān* is well-known, yet Naṣrābādī does not mention him in his *Tadhkirah*, fol. 10^b.

17. Shafi'ā, with the *takhalluṣ* Aḡar; blind from his childhood; was a well-reputed poet of Persia and did not come to India, but his *Diwān* was before the writer. From the *Tārikhs*, in which he gives A.H. 1105 = A.D. 1694, he is known to have been alive until that year, fol. 11^b.

The second section, styled قسم سوم (third Qism), contains notices of contemporary poets, with some of whom the writer was acquainted.

Miyān Shāh Nāṣir with the *takhalluṣ* 'Alī, son of Rajab 'Alī Hālī, a Panjābī Sayyid, was born in Sirhind. The statement of Tāhir Naṣrābādī that 'Alī was a Chelah (slave) of Kashmir is unfounded. In A.H. 1101 (A.D. 1690) he had an interview with 'Ālamgīr, who became displeased with the poet's manners. He subsequently attached himself to the service of Nawwāb Dulfāqār Khān Nuṣrat Jang, from whom he received warm favours. He died 20 Ramaḍān, A.H. 1108 (A.D. 1697), and was buried on the road leading to the tomb of Nizām-ud-Dīn Auliya, fol. 13^b.

Mir Muḥammad Zamān, with the *takhalluṣ* Rāsikh, a Sirhindī, the son of Mir 'Imād and pupil of his own uncle, Mir Mafākhīr Husayn Šāqib; received high *manṣabs* from Muḥammad A'zam Shāh, but was subsequently dismissed. His sister's sons, Mir Gāzi Shāhid and Irādat Khān Wādih, were his pupils. He died A.H. 1107 (A.D. 1698), fol. 17^b.

Mirzā Qutb-ud-Dīn, with the *takhalluṣ* Mā'il, the elder brother of Mirzā Nizām-ud-Dīn Tālir, a pupil of Mirzā Mu'izz Mūsawī; suffering from insanity towards the end of his life, he gave up public service, and died 27 Ramaḍān, A.H. 1108 (A.D. 1697). Besides his *Diwān* and Maḡnawī, which are popular, he left a beautiful *نامه* *ساقی*, fol. 19^b.

'Āqil Khān, with the *takhalluṣ* Rāzī and bearing the name 'Askarī, a Sayyid of Khawāf, was the Bakhshī of Prince Aurangzīb, and later the Šūbahdār of Shāhjahanābād; was well versed in Šūfism, and to him Mirzā Bidil owes his eminence; was a disciple of Shaykh Burhān Shattāri Burhānpūrī, whose discourses he wrote down; is the author of: (1) *مربع*, (2) (illegible), (3) *امواج حویلی* and (4) *قصه عشق راجه رانی سین با یدملوت عسی شمع و پروانه*. He also

left a *Diwān*. He died A.H. 1108 (A.D. 1697), in the forty-third year of 'Ālamgīr's reign, fol. 20^b.

Imām Qulī Khān, with the *takhalluṣ* Muntahī, of a family originally of Irān, but Indian for two generations; was an intimate friend of Miẓān Nāṣir 'Alī; his short *Diwān* had been seen by the author. He died A.H. 1110 (A.D. 1699), fol. 21^a.

Shaykh Maḥmūd, with the *takhalluṣ* Ḥayrān, of Sīrhind; followed the model of Miẓān Nāṣir 'Alī, fol. 21^b.

Mir Ḥādī, with the *takhalluṣ* Sharar, an eminent poet of Persia, fol. 22^a.

Ḥifẓ Ullah Khān, with the *takhalluṣ* Ḥifẓī, the son of Nawwāb 'Allāmī Sa'd Ullah Khān, prime minister of Shāh Jahān; received the *Sūbahdārī* of Sīstān and Tattah towards the end of 'Ālamgīr's reign, and died A.H. 1112 (A.D. 1700). The author saw his son Mutawassil Khān, with the *takhalluṣ* Qābil (also dead at the time of writing), in Dakhan, where the latter had come with Nizām-ul-Mulk Āṣaf Jah. fol. 22^a.

Shukr-Ullah Khān, with the *takhalluṣ* Khāksār, a Sayyid of Khawāf, son-in-law of 'Āqil Khān Rāzi; left a short *Diwān* and a commentary on Rūmī's *Maḡnawī*; died A.H. 1112 (A.D. 1700), fol. 22^b.

Mullā Muḥammad Sa'id, with the *takhalluṣ* Ashraf, the son of Muḥammad Sālīh Māzandarānī, and daughter's son of Muḥammad Taqī Majlisi; came to India towards the close of 'Ālamgīr's reign, and was appointed tutor to Zīb-un Nisā Begam; died A.H. 1120 (A.D. 1708), at the age of eighty, fol. 24^b.

Shaykh Husām-ud-Dīn, father of the writer's master, Sirāj-ud-Dīn 'Alī Khān Ārzū; was a Maṣṣabdār under 'Ālamgīr, and died A.H. 1115 (A.D. 1703), fol. 25^b.

Muḥammad Akram, with the *takhalluṣ* Ġanimat, received his training under Mir Muḥammad Zamān Rāsikh; spent some time in the company of Mirzā Urluq Beg, the Faujdār of Sialkot; wrote the *Maḡnawī* عشق نیرنگ, A.H. 1096 (A.D. 1685), consisting of fifteen hundred verses, at the request of his friend Mirzā 'Abd-ul-'Azīz (the son of the just mentioned Mirzā); fell in love with a boy named Shāhid, fol. 25^b.

Khawājah 'Abd-ur-Raḥīm, with the *takhalluṣ* 'Ābid, of Tūrānī origin; led an ascetic life, and generally spent his time in the company of Nāṣir 'Alī, fol. 27^a.

Mir Jalāl-ud-Dīn, with the *takhalluṣ* Siyādat, a Sayyid of the Panjāb; settled in Lahore; was a great poet, and has left a *Diwān*; had three brothers, all of whom were good poets, fol. 27^a.

Mir Ahmad, with the *takhalluṣ* Fā'iq, the brother of Mir Jalāl-ud-Dīn Siyādat; is said to have been, as his brother was also, a pupil of Mirzā Dārāb Jūyā, fol. 28^b.

Mir Najāt, brother and pupil of Mir Jalāl-ud-Dīn Siyādat, insane during the last portion of his life; has left a *Diwān*, fol. 30^a.

Mir Madhūsh, another brother and pupil of Siyādat; author of a *Diwān*; held high posts in Lahore towards the end of 'Ālamgir's reign, fol. 30^a.

Mirzā Abul Faṭḥ with the *takhalluṣ* Fāṭih, the brother's son of Muḥammad Husayn 'Arif Sabẓwārī; came to India from Isfahān towards the end of 'Ālamgir's reign, fol. 20^a.

Muḥammad Sa'id Qurayshī, of 'Azīmābād, Patnah, a companion of 'Āqil Khān Rāzī; well versed in the various branches of Arabic and Persian literature; left fifty-five works:

از تالیف و تصنیف مثل شرح مقامات حویلی و شرح کانیه و شانیه
و تمذیب و دیگر متداولات مانند عروض و قوافی و غیر ذلک قریب پنجاه
و پانزده نسخه دارد *

The scholars of 'Azīmābād treat his works as authorities. He wrote a *Diwān*, in which he adopts the *takhalluṣ* Sa'id and also Gālīb, and left a *Maghawī*, fol. 30^a.

Muḥammad 'Ashiq *Himmat*, a pupil of Miẓān Nāṣir 'Alī. The writer had heard from his (Nāṣir 'Alī's) son, Miẓān 'Alī 'Azīm, that Muḥammad 'Ashiq was the son of a goldsmith and one of his neighbours. He lost his parents at the age of two years, and was brought up and converted to Islām by Nāṣir 'Alī. He lived in Lahore; but, having incurred the displeasure of *Himmat Khān Bahādur*, went to Gorakhpūr and Oude, and spent some time with Abul Faṭḥ Khān *Junūn*. He left a *Diwān* and a *Maghawī*, fol. 30^b.

Shaykh 'Abd-ul-Wāhid, with the *takhalluṣ* Wahshat, of Thanesar; received training from Miẓān Nāṣir 'Alī, through whom he gained reputation; lived with Shāh Gulshan Ullah in Aurangābād, and left a *Diwān* and *Maghawī*, fol. 31^a.

Mirzā Abū Turāb, with the *takhalluṣ* Bayqā, of Persian origin; lived in the company of Nawwāb Dulfaghār Khān of 'Ālamgir's time, and received liberal rewards from him, fol. 32^a.

Mir 'Alī Ridā, with the *takhalluṣ* Haqiqat, a relative of Mir Mafākhir Husayn Ṣāqib of Sirhind; wrote a *Maghawī* in the metre of Yūsuf and Zalikhā, fol. 32^a.

Shāh Muḥammad Afdal, with the *takhalluṣ* Afdal; was a relative of Shāh Muḥammad Abul Ma'ālī, a saint of Lahore, fol. 32^a.

Mullā Jamāl, who adopted the *takhalluṣ* Suwaydā, and also Farḥatī and Ijābat, was a poet of Lahore; left three Diwāns and nine Maḡnawīs, fol. 32^b.

Shaykh Muḥammad Afdal, with the *takhalluṣ* Muḥaqqar, of Ilahābād, was a Khalīfah of Mīr Sayyid Muḥammad of Kālpī. His genealogy reaches 'Abbās, the uncle of the Prophet. His original home was Sayyidpūr in Gāzipūr, but he settled in Ilahābād at the desire of his *Pīr*. He composed several works in Arabic and Persian, and his *حل مشکوی مولانا* is well-known. He died on Friday 15, Duḥijjah, A.H. 1114 (A.D. 1702), fol. 33^a.

Rabī'ī Balkhī, a poet of the latter part of 'Ālaungīr's time; received his *takhalluṣ* from Mullā Shaukat, fol. 33^a.

Muḥammad Sa'īd, with the *takhalluṣ* I'jāz, a middle-class man of Shāhjahānābād, was a pupil of Shaykh 'Abd-ul 'Azīz 'Izzat. He spent his last days in Multān in the company of the Sūbahdār of that place. He died A.H. 1117 (A.D. 1705), fol. 33^a.

Hājī Muḥammad Aslam, with the *takhalluṣ* Sālīm, originally from Kashmīr, is said to have been a Brahmin by birth, but to have been converted by the poet Shaykh Muḥsin Fānī, the master of Mullā Tāhīr Gānī. For a long time he was attached to the service of Muḥammad A'zam Shāh, who permitted him to go on pilgrimage. On his return he visited Mīrzā Bīdīl, who held his Diwān in high estimation. He died in Kashmīr, A.H. 1119 (A.D. 1707), fol. 34^a.

Shāhzādah Muḥammad A'zam Shāh, entitled 'Ālī Jāh, with the *takhalluṣ* A'zam, was born in A.H. 1056 (A.D. 1646). He died 18 Rabī' 1, A.H. 1119 (A.D. 1707), and was buried in the graveyard of Humāyūn, near the tombs of Murād Bakhsh and Dārā Shikōh. Mīrzā Bīdīl, Mīr Muḥammad Zamān Rāsīkh, Hājī Aslam Sālīm and Ḥakīm Shaykh Ḥusayn Shuhrah were his court poets. He composed beautiful Hindī poems, and his compositions on music are well known, fol. 36^a.

Izād Bakhsh, with the *takhalluṣ* Rasā, the grandson of Āṣaf Khān Ja'lar and the pupil of Shaykh 'Abd ul 'Azīz 'Izzat, was a Shī'ah, converted to the Sunnī belief by his master 'Izzat, and therefore for a long time used the *takhalluṣ* Sunnī, which he subsequently changed to Rasā. His two compositions are mentioned thus:—

شرحی دارد (و ؟) بر رساله کشف الغطا که شیخ عزت در بریه تشیع
نوشته و ریاض الوداد نام منشائی بطرز خلص خود گذاشته که خیلی
اشتباه دارد *

He served 'Ālamgīr in several capacities; but when Sultān Muḥammad 'Azīm, the second son of Shāh 'Ālam, advanced from 'Azīmābād to Akbarābād, and preparations for a war between the royal army and 'Āli Jāh were being made, Īzād Bakhsh Rasā, having been accused of taking the enemy's part, was put to great shame and disgrace, with the result that he poisoned himself in A.H. 1119 (A.D. 1707), fol. 38^a.

Mir Najīb, with the *takhalluṣ* 'Ālī, the Amin of Jizyah at Akbarābād towards the close of 'Ālamgīr's reign; has left a short *Dīwān*, fol. 38^b.

Sayyid Ḥasan, with the *takhalluṣ* Īmā, of Bilgrām in Qannauj, was well-versed in Arabic, Persian and Hindi. He was the elder brother of Sayyid 'Abd-ul-Wāḥid, *takhalluṣ* Dauqī, and died in youth, A.H. 1119 (A.D. 1707), fol. 39^a.

Muḥammad Ridā, with the *takhalluṣ* Niyāz, spent most of his time in Ahmadābād, and died A.H. 1120 (A.D. 1708), fol. 39^b.

Mirzā Barkhwurdār Beg, with the *takhalluṣ* Fardī, the son of Yādgar Beg of A'zam Shāh's time was the pupil of Mirzā Bidil. He was killed in battle with Muḥammad A'zam Shāh, A.H. 1119 (A.D. 1707), fol. 39^a.

Shaykh Kamāl-ud-Dīn, with the *takhalluṣ* Afsarī, of Dihli, the *Khalīfah* of Sayyid Muḥammad of Kālpi, flourished in 'Ālamgīr's time. He composed the Maṣnawī راج و ریحان, fol. 39^b.

Sayyid Ḥusayn, entitled Imtiyāz Khān, with the *takhalluṣ* Khālīs, was a Ridawī Sayyid of Persia. He came to India in the beginning of 'Ālamgīr's reign, and the Emperor married him to the daughter of Mir Hādī, better known as Fadā'il Khān. He was the *Dīwān* of 'Azīmābād under Prince Muḥammad 'Azīm-ush-Shān, and the *Havili* built by him in 'Azīmābād on the bank of the Ganges still looks fresh. He received the title of Imtiyāz Khān from Bahādur Shāh. He composed a long *Dīwān*, to which Mukhlīs Khān, *takhalluṣ* Paydā, wrote a preface. In A.H. 1120 (A.D. 1708), on his way home to Persia, he was killed in Siwistān, and Mir 'Abd-ul-Jalil Bilgrāmī wrote the following *Tārīkh* of his death: آه آه امتیاز خان fol. 40^a.

Khālīs, another poet, who lived in Hindūstān and Dakhan. Nothing is known of his origin and family connections. His *Dīwān*

had been seen by Ārzū. He composed a Maṣnawī in praise of Indian fruits, fol. 42^a.

Mun'im Khān Khānān Bahādur Shāhī, with the *takhalluṣ* Mun'im, once a companion of Rūh Ullah Khān, *Mir Bakshī* of 'Ālamgir's time. He was the Wakil, and later the Diwān, of Prince Muḥammad Mu'azzam Bahādur Shāh. On Bahādur Shāh's accession to the throne Mun'im became *wazir* of all the dominions of India, and received the title of Khān Khānān. He died, in Lahore, A.H. 1120 (A.D. 1708). He composed the works *المعات بمنعمى* and *مكاشفات بمنعمى*, fol. 42^b.

Shaykh Jamāl Ullah, with the *takhalluṣ* Lāmī, of Akbarābād, who spent his whole life in earning his livelihood by teaching Hindū boys, and died in Bahādur Shāh's time. His Diwān and Maṣnawī consist of from two thousand to three thousand verses, fol. 43^b.

Karam 'Alī, with the *takhalluṣ* Karam, a soldier of Bahādur Shāh, in whose praise he composed Qasīdahs, fol. 43^b.

Mirzā Muḥammadi Beg, with the *takhalluṣ* Bīrang, originally from Peshawar, but lived in Lahore, where he died of asthma in A.H. 1123 (A.D. 1711), fol. 44^a.

Raḥī Khān, with the *takhalluṣ* Bādīl, the brother's son of Wazir Khān 'Ālamgirī. He versified the prose work, Ma'ārij-un-Nubūwat, in forty thousand verses in the metre of the Shāh Nāmah, and entitled it *حمله حیدری*. He died in Bahādur Shāh's reign, fol. 44^b.

'Āqīl Khān, with the *takhalluṣ* 'Ashiq, one of the best pupils of Mirzā Bīdīl. He died in youth, A.H. 1124 (A.D. 1712). He left a Diwān, fol. 45^a.

Nawāzish Khān, with the *takhalluṣ* Tālī, the son of Islām Khān Rūmī. His house was always full of poets. Mir Aḥsan Ijād and Nūr Muḥammad Ḥusayn Najīb were his companions. He wrote a short Diwān, and died in the time of Bahādur Shāh, fol. 46^a.

Mukhlis Khān, with the *takhalluṣ* Paydā, a Sayyid of Persia, who held the post of *تن بخشی* under 'Ālamgir, and died in the reign of Bahādur Shāh, fol. 46^a.

Hakīm Mirzā Muḥammad Nīmat Khān, with the *takhalluṣ* 'Alī, and entitled Dānishmand Khān, was originally from Mashhad. After performing the pilgrimage, he came to India in the middle of 'Ālamgir's reign. He was skilled both in prose and poetry, and wrote *نظم تلمذ بهادر شاهی* in prose. His work, entitled *حسن و عشق*, is beautiful. His *taḍmīn* of the verses of *نصاب الصبیان* *وفایع حیدرآباد* in *نصاب الصبیان* is a novelty. He died in Lahore A.H. 1123 (A.D. 1711), in the time of Bahādur Shāh. His Diwān consists of five thousand verses, fol. 46^b.

Muhammad Yūsuf, with the *takhalluṣ* Qadīm, the uncle's son of Qutb-ud-Dīn *Mā'il*, received full training under Sarkhwush, and died in early youth. fol. 49^a.

Mirzā Akbar, with the *takhalluṣ* Akbar, of Daulatābād in Dakhan, was the author of a *Diwān* and two *Magnawis*. Nothing further is known of him. fol. 48^a.

Mir Sayyid Muḥammad, with the *takhalluṣ* Ṣāqib, a pupil of Mir Ṭāhir 'Alawī. He suffered from insanity. He left a *Diwān*, fol. 49^a.

Mir 'Abd-ul-'Alī, with the *takhalluṣ* Ṭālī, of Sabzwār, received training from Mir Ṣāqib, fol. 49^b.

Āqā Ibrāhīm, with the *takhalluṣ* Faydān, the son of Āqā Muḥammad Husayn Khān Nāji. A large number of poets always assembled in his house, the author being one of them. Mirzā Bidil was generally invited by him. He died of consumption, in his youth, in the time of Mu'izz-ud-Dīn Jahāndār Shāh, A.H. 1124 (A.D. 1712), fol. 49^b.

Mirzā Ayyūb, with the *takhalluṣ* Jaudat. His father, Muḥammad Salīm, came from Badakhshān to India. In A.H. 1114 (A.D. 1702) he became Amin of Jizyah at Alwar in Mewāt. His memory was so good that he remembered by heart all his poems, amounting to 20,000 verses. He died in youth at Dihlī, and Sarkhwush composed the following *Tarīkh* of his death: *ایوب بمشت کرده ممکن*, fol. 51^a.

Aḥmad, with the *takhalluṣ* 'Ibrat, an educated man of Shāh-jahānābād and a good musician. He died in A.H. 1125 (A.D. 1713), fol. 51^b.

Ḥadrat Shāh 'Abd-ul- Aḥad, with the *takhalluṣ* Wahdat, but better known as Miyān Gul, the grandson and the *Khaliḡah* of Shaykh Aḥmad Sirhindī, popularly called Mujaddid Alf Ṣānī. He was a darwish of high rank, and lived in Firūzābād, old Dihlī, where he died in the reign of Muḥammad Farrukh Siyar, A.H. 1126 = A.D. 1714. He left a small *Diwān*, fol. 52^a.

Āqā Muḥammad Husayn Khān, with the *takhalluṣ* Nāji, originally from Shīrāz, was skilled in calligraphy; wrote good Naskh and Ta'liq hands, and has left a *Diwān*. He lived for the most part in Jahānābād, but towards the end of his life he was sent to Bengal as Dārogah in the beginning of Farrukh Siyar's reign, and died there in A.H. 1126 = A.D. 1714. He was an intimate friend of Sarkhwush, fol. 53^a.

Muḥammad Afdal, with the *takhalluṣ* Sarkhwush, the second son of Muḥammad Zāhid, who was attached to the service of 'Abd Ullah Khān Zakhmī, after whose death all the five sons of Zāhid entered the service of the king. Sarkhwush was born in Kashmir, A.H.

1050 = A.D. 1641), in the reign of *Shâh Jahân*. *Tâhir Naṣrâbâdî's* statement that *Sarkhwush* was a native of Lahore, and lived there is erroneous. At the age of fourteen the author became a pupil of *Sarkhwush*, and received from him the *takhalluṣ* *Khwushgû*. He died in Muharram, A.H. 1126 = A.D. 1714, at the age of seventy-six. His *Kulliyât* consists of about forty-five thousand *bayts*. His other compositions are : *مننوی نور علی نور* which he wrote in imitation of *Maulânâ Rûmî's Maṣnawî*, *مننوی حسن و عشق* — *ساقی ناعم* — *مننوی* — *چلنامہ معدود* and *مننوی در بیان بعضی خصوصیات ہندوستان* — *قضا و قدر دیباچہ* and *کلمات الشعرا—جوش و خروش* :—His prose works are : *دہلیان*, fol. 53^b.

Hakim 'Abd-ur-Razzâq, with the *takhalluṣ* *Mashrab* a Sayyid of Isfahân, came to India towards the end of 'Alamgir's reign, and settled in Bareilly. He spent a portion of his life in Lucknow, and was for some time attached to *Nawâzish Khân Tâlî*. He was well-skilled in *ma'qûlât*, *manqûlât* and medicine. He died in A.H. 1127 = A.D. 1715, fol. 59^b.

Hâfiẓ Muḥammad Jamâl, with the *takhalluṣ* *Talâsh*, flourished in the reign of *Shâh 'Âlam*, and was very kind to the author. He died in A.H. 1127 = A.D. 1715. He has left a *Diwân*, fol. 60^a.

Khawâjah Abul Fath Khân, with the *takhalluṣ* *Junûn*, was of Kashmîrî origin. In 'Alamgir's reign, he was the *Diwân* of Gorakhpûr, in Oude, where he settled. In *Shâh 'Âlam Bahâdur Shâh's* reign he became the *Diwân* of Lucknow, and subsequently of *'Azimâbâd*. He died in the latter place, after his dismissal. His body was removed to Gorakhpûr, where it was interred in the grave built by him. He is the author of a *Diwân*. His grandson, *Khawâjah Muẓaffar*, was still living in Patna, fol. 60^a.

Mirzâ Abul Ma'âlî, entitled *Wazârat Khân*, with the *takhalluṣ* *'Âlî*, was a native of Irân, but flourished in India, and held the post of *Diwân* under *Farrukh Siyar*. He is the author of a *Diwân*, and died in A.H. 1128 = A.D. 1716, fol. 60^b.

Mirzâ Mubârak Ullah, with the *takhalluṣ* *Wâḍih*, the grandson of *Irâdat Khân*, the *Subahdâr* of the Deccan in 'Alamgir's time, was a pupil of *Mir Muḥammad Zamân Râsik*, and composed a *Qaṣidah*, entitled *فلك المعارج*. He died in the reign of *Farrukh Siyar*. He left a bulky *Diwân* and a prose work on *Şûfism*. He left another prose work, in praise of the royal bath room, fol. 61^a.

Shaykh 'Ismat Ullah, with the *takhalluṣ* *Kâmil*, a *Shaykhzâdah* of *Murâdâbâd*, received the *takhalluṣ* from *Mirzâ Bîdil*. He died in the reign of *Farrukh Siyar*, fol. 62^b.

Mir 'Abd-ur-Raḥmān, with the *takhalluṣ* Girāmī, the son of Amānat Khān of 'Ālamgīr's time, fol. 63^a.

Mirzā Faqīrā, entitled Sayf Khān, the son of Tarbiyat Khān of 'Ālamgīr's time, was a good soldier, fol. 63^b.

Gustākī, a good poet, fol. 63^b.

Muḥammad Amin, with the *takhalluṣ* Maṭla', of whom, however, the author knew nothing. Khān Sāhib (Ārzū) had seen his Diwān, fol. 63^b.

Mir Muḥammad 'Alī, with the *takhalluṣ* Maṭla', a Sayyid of Irān, was a companion of Māhyār Khān, the Faujdār of Islāmābād, Mathrā, in Farrukh Siyar's time. The author went to see him, and had poetical discourse with him, fol. 64^a.

Mirzā Hātim Beg, with the *takhalluṣ* Hātim, well-skilled in Shikastah hand. Khwushgū practised Shikastah hand under him. He learnt the Shikastah hand from Mir Gūlām 'Alī Bazurg and (?) Mir 'Abd-ṣ-Ṣamad Sukhān (the pupil of Dirāyat Khān, son of Kifāyat Khān). He was a disciple of Hazrat Shāh Gulshan Ullah, and died in Farrukh Siyar's time, fol. 64^b.

Mirzā Muḥsin, with the *takhalluṣ* Du'lqadr, enrolled himself as a soldier under prince Shujā', and was from his early age a companion of Mirzā Bidil. Khwushgū saw him, he being then more than ninety years of age, in the company of Bidil, fol. 64^b.

Mir Sayyid Ja'far, with the *takhalluṣ* Rūhī, was a Ni'mat Ullāhi Sayyid. One of his ancestors, named Maḥmūd, settled in Jalesar, a dependency of Āgrā. He wrote a Diwān, fol. 65^a.

Sadānand, with the *takhalluṣ* Bītakalluf, uncle of Khwushgū, was originally from Lakhnautī. His ancestors served under Dārā Shikūh. He wrote a Diwān, which at the time of his death he entrusted to the author. He died in Farrukh Siyar's reign, A.H. 1129 = A.D. 1717, fol. 65^b.

Mir Muḥammad Hanīf, with the *takhalluṣ* Ulfat, the elder brother of Mir Muḥammad Afḍal Šābit, died in A.H. 1130 = A.D. 1718, fol. 66^a.

Mirzā Abū Tālib, with the *takhalluṣ* Hinā'i, of Isfahān, chief calligrapher of Sultān Ḥusayn Šafawī's time, was well-skilled in writing the Shikastah hand. He died in A.H. 1130 = A.D. 1718, fol. 66^a.

Mirzā Muḥammad Muḥsin, with the *takhalluṣ* Tā'gīr, lived in Yazd, in Sultān Ḥusayn Šafawī's time. In Farrukh Siyar's time he sent his Diwān to Ḥakīm-ul-Mamālik Shaykh Ḥusayn Shuhrat, and the quotations are from it, fol. 66^b.

Mirzâ Gâzî, with the *takhalluṣ* *Shahîd*, a relative of Mirzâ Raushan Dāmîr, and the pupil and sister's son of Muḥammad Zamân Râsikh, was an intimate friend of Aḥmad Yâr Khân Yaktâ, whom he frequently mentions in his poems. He died after A.H. 1130 = A.D. 1718. He wrote the *Maḡnawî* *مغنوی* in imitation of Zulâli's *سنگد*. His other *Maḡnawî* is *شور جنون*, fol. 67^a.

Sayyid 'Abd Ullah, with the *takhalluṣ* *Qâbil*, a Bilgrâmi Sayyid, who knew Arabic, Persian and Hindi well, and was skilled in the military art. He served under Sarbaland Khân Dilâwar Jang and died in A.H. 1132 = A.D. 1720, fol. 67^b.

Mir Muḥammad Aḥsan, with the *takhalluṣ* *Îfâd*, was a descendant of Shâh Sayyid Nûr-ud-Dîn Mubârak Ġaznawî. After spending some days in the company of Nawâzish Khân Tâli', he went to Gujarât, and enrolled himself among the soldiers of Muḥammad A'zam Shâh, and enjoyed there the society of Mirzâ Bidil, Hâjî Aslam Sâlim and Shâh Gulshan. Subsequently, he became the Faujdâr of Itâwah under Muḥammad Mâh, alias Khayr Andish Khân Kanbûh. In Bahâdur Shâh's reign he entered the service of Nawwâb Nizâm-ul Mulk, and got through him the *mansab* of three hundred under Prince 'Azim-ush-Shân. In Farrukh Siyar's reign he was appointed a court chronicler, and wrote in prose the history of his reign from his accession to his death, fol. 68^b.

Mirzâ Dâ'ûd Mashhadî, the Mutawallî of the tomb of the eighth Imâm 'Alî Musî Riḍâ, was one of the best poets of Mashhad. He died in the reign of Sultân Husayn Şafawî, at the age of seventy, fol. 69^b.

Nûr Muḥammad 'Alî, with the *takhalluṣ* *Tamkîn*, was of Persian origin, but flourished in Hindûstân. Khwushgû visited him at Ajmir towards the close of 'Âlamgîr's reign. It is known from Gulâb Râi Mukhlis, the Munshi of Nawwâb Zabardast Khân bin Ibrâhîm Khân, that Mir Tamkîn was the brother's son and pupil of Mir 'Abd-ur-Rasûl Istiḡnâ, and that he died in A.H. 1132 = A.D. 1720, fol. 70^a.

Kamtar (*sic*), whose origin and pedigree could not be ascertained, fol. 70^b.

Bhûpat Râi Bayrâgî, with the *takhalluṣ* *Bigam*, a Khatri Hindû, whose ancestors were Qânûngûs in the Panjâb. He fell in love with a Hindû boy, named Narâyan Chhand, and after relinquishing the world became the disciple of Narâyan Bayrâgî. He wrote the Hindi work *چندر نایک* in the name of the boy. In his early age he received lessons from Sarkhwush. Khwushgû, in his fourteenth year, derived

knowledge from him. He left several compositions. His *Maḡnawī* on the stories of the Indian saints *قصص نیرای* is popular in India. He died in A.H. 1132 = A.D. 1720, fol. 76^b.

Mirzā Abd-ul Qādir, with the *takhalluṣ* Bidil, was a Mughal of the Arlās tribe. His father, Mirzā 'Abdul Khāliq, was a man of great piety. Bidil was born in A.H. 1054 = A.D. 1646. Maulānā Qāsim Darwīsh, a friend of his father, found out the *Tārīkh* انتخاب for the date of his birth. He finished the Qurān at the age of five, when he lost his father. His mother died a year after, and he was left under the care of his uncle, Mirzā Qalandar. At first he was attached to the service of Shāh Shujā', the second son of Shāh Jahān. He at first adopted the *takhalluṣ* of Razmī, which he subsequently changed to Bidil. He entered the service of Muḥammad A'zam Shāh, who gave him a *mansab* of five hundred, and under whom he served for twenty years. During this time he received literary help from Shaykh 'Abd-ul-'Aziz 'Izzat. Later on he resigned the Imperial service, and began to lead a retired life in Shāhjahān-ābad, where Khwushgū visited him daily. He was a man of great physical strength, and possessed extraordinary merit. He knew more or less thoroughly theology, mathematics and natural philosophy, and was well versed in Sūfism, medicine, astronomy, geomancy, history and music, and had learnt by heart the whole of the Mahābhārat. His چار عنصر and his رعتات sufficiently prove his abilities as a refined prose writer. He died on Thursday, 4th Šafar, A.H. 1133 = A.D. 1721, and was buried in the tomb which he had himself prepared in his courtyard ten years before his death, fol. 73^a. [For his works, see vol. iii, p. 195, of this catalogue.]

Nāzim Khān, with the *takhalluṣ* Fāriḡ, was of Qumm. He came to Sind, and thence to Dihli, where he received a *mansab* and the title of Nāzim Khān. He died in the beginning of Muḥammad Shāh's reign, fol. 97^a.

Sayyid Amir Khān, 'Ālamgīr Shāhī, a Sayyid of Sind, was the Sūbahdār of Akbarābād in Bahādur Shāh's time, and became the Šadr of Hindūstān in Farrukh Siyar's time. He died in the beginning of Muḥammad Shāh's reign. He is said to have left a small *Diwān*. His *takhalluṣ* could not be ascertained, fol. 97^b.

Mirzā Arjumand, with the *takhalluṣ* Āzād and Junūn, the son and pupil of Mirzā 'Abd-ul Gani Beg Qubūl, fol. 98^a.

Muḥammad 'Atā Ullah, with the *takhalluṣ* 'Atā, a native of Amroha in Moradabad, was a pupil of Mirzā Bidil, and died A.H. 1136 = A.D. 1724, fol. 98^a.

Sayyid Šalābat Khān, with the *takhalluṣ* Sayyid, from Surat,

a pupil of Mirzâ 'Abd-ul Ġanî Beg Qubûl, was the Mir Âtîsh in Farrukh Siyar's reign, and a friend of Şamsâm-ud-Daulah, son of Amîr-ul-Umarâ Bahâdur. He is the author of a *Diwân*, and died A.H. 1137 = A.D. 1725, fol. 99^a.

Mirzâ 'Abd-ul Ġanî Beg, with the *takhalluṣ* Qubûl, originally from Kashmîr, was a pupil of Mirzâ Dârâb Beg Jûyâ, and lived in the old fort of Dihlî. He wrote poems in praise of Şamsâm-ud-Daulah, Nawwâb Nizâm-ul-Mulk, and Mir Jumlah Tarkhân. Khwushgû visited him occasionally. He died in A.H. 1138 = A.D. 1726. His son, Mirzâ Girâmi, was living then, fol. 99^b.

Mir 'Abd-ul Jalîl, with the *takhalluṣ* Wâsitî, of Bilgrâm, at first adopted the *takhalluṣ* Tarâzî. His father, Mir Sayyid Ahmad, was a pious man. 'Abd-ul Jalîl was born 13 Shawwâl, A.H. 1071 = A.D. 1661. He entered the service of 'Âlamgir in A.H. 1111 = A.D. 1700, and obtained a *manṣab* and the posts of Bakhshigari and chronicler of Gujarât. Later, he became the Bakhshî and the chronicler of Sistân, which posts he retained till the reign of Muḥammad Shâh. In his youth, he wrote the *Maḡnawî* النواج الغيال. He died 23 Rabi' II, A.H. 1138 = A.D. 1726. According to his will, his body was removed to Bilgrâm, and buried by the side of his father's tomb on the 6th of Jumâdâ I. He died at the age of sixty-six years, six months and ten days, fol. 101^b.

Lâlah Sukhrâj, with the *takhalluṣ* Şabqat, a Hindû Kâyath. His original home was Lucknow. His ancestors were the servants of 'Umdat-ul-Mulk Asad Khân Wazîr. From his youth he applied his mind to the study of the various branches of literature. He was a pupil of Mirzâ Bîdil. For a time he served under Sayyid Asad Ullah Khân, popularly called Nawwâb Auliyâ, as Mir Sâman and *Diwân*. He was present in the army of Amîr-ul-Umarâ Sayyid Husayn 'Alî Khân in the conquest of the Deccan, and composed a *Maḡnawî* of 700 verses on the conquests of the Sayyid, in the style of the Shâh Nâmah. He died in Sha'bân, A.H. 1138 = A.D. 1726, fol. 103.^a

Fursat, of Kashmîrî origin, received training from Haḍrat Shâh Gulshan. The author received kindness from him. He died, A.H. 1138 = A.D. 1726, fol. 105^b.

Bhûpat Râi, with the *takhalluṣ* Bâniyah, of Sahâranpûr, lived in A'zam Shâh's time, and died in A.H. 1139 = A.D. 1727, fol. 106^a.

Gulâb Râi, with the *takhalluṣ* Mukhlîṣ, the son of Gûr Dâs, who was the Munshî of Nawwâb Zabardast Khân, son of Ibrâhîm Khân. He was a Khatri Hindû. In the reign of 'Âlamgir, when the author was in Ajmîr, he visited Mukhlîṣ several times, and again in Sir-

hind, when Mukhlis and Munshi Qalandar Khān were staying there, fol. 106^b.

Shaykh Sa'd Ullah, with the *takhalluṣ* Gulshan, a Shaykhzādah of Burhānpūr, was a great saint of the Naqshbandī order, and a disciple of Shaykh 'Abd-ul Aḥad, alias Gul Muḥammad, with the *takhalluṣ* Aḥad. He spent twenty years in Aḥmadābād, Aurangābād, and in cities in the Deccan, and twenty years in Shāhjahānābād, in the mosque built by Zib-un-Nisā on the banks of the Jamnā. His Kulliyāt consists of one hundred and twenty thousand verses. He was very kind to the author, and occasionally visited him. He died on Sunday, 21 Jumādā I, A.H. 1140 = A.D. 1728, and was buried in Aḥdīpūrāb, near Shāh Ganj, in a place belonging to Khwājah Muḥammad Nāṣir, fol. 106^b.

Mir 'Abd-us-Ṣamad, with the *takhalluṣ* Sakbun, a Persian Sayyid. He received the *takhalluṣ* from Mirzā 'Abd-ul Qādir Bidil, from whom he received training at first. He finally went to Aḥmadābād with Mubārīz-ul-Mulk Sarbaland Khān, and died there A.H. 1141 = A.D. 1729, fol. 110^a.

Miyān Faḍl Ullah, with the *takhalluṣ* Khwushṭar and Hunar, the second son of Miyān Muḥammad Afdal Sarkhwush, was in the service of 'Alī Aḥmad Khān, through whose influence he received the *manṣab* of five hundred and the title of Hunarwar Khān. He died in youth, A.H. 1141 = A.D. 1729, fol. 111^a.

Mir 'Azmat Ullah, with the *takhalluṣ* Bikhābar, was the son of Mir Luṭf Ullah. He wrote several Ṣūfī treatises and Maḡnawīs. Mirzā Bidil enjoyed his society, and it is said in the *Taḍkirah* of Gulām 'Alī Azād that Bikhābar in his *Taḍkirah*, entitled *مَقِينَةُ بِخَبَرِي*, gives in detail an account of his intercourse with the Mirzā. He died on Monday, 24 Dūlqa'd, A.H. 1142 = A.D. 1730, and was buried by the side of Niẓām-ud-Dīn Auliyā. His Kulliyāt consists of about fifteen thousand verses, fol. 111^b.

Mir Sayyid Luṭf Ullah, with the *takhalluṣ* Aḥmadi, but better known as Shāh Laddhā, Bilgrāmi, was born in A.H. 1053 = A.D. 1645. He was in the service of Najābat Khān. At the age of twenty-two he renounced the world, and went to Shāh Burhān Shattāri at Burhānpūr, and then to Mir 'Abd-ul-Jalīl. Subsequently, he interviewed Mir Sayyid Aḥmadi of Kālpi, and became his disciple. After the death of his spiritual guide, he returned to his native place, where he died on 14 Jumādā I, A.H. 1143 = A.D. 1731, at the age of ninety, fol. 113^a.

Sayyid Gulām Muṣṭafā, with the *takhalluṣ* Fāriḡ, the brother's

son of Sayyid Luṭf Ullah Bilgrāmī, was on the staff of Nawwāb Mubārāz-ul-Mulk Sarbaland Khān, and was killed in Gujarāt, in the battle fought with راجه ابهى سنگه of Jodepūr, on 8 Rabi' II, A.H. 1143 = A.D. 1731, fol. 114^a.

Khawājah Muḥammad 'Āqil, with the *takhalluṣ* 'Āqil, a descendant of Aḥmad-i Jām Zandah Fīl. He and his brother, Khawājah Kāmil, were in the service of Muḥammad A'zam Shāh. Subsequently, when his brother became the Dāroḡah of the artillery of Amīr-ul Umarā Ṣamsām-ud-Daulah, he retired from the service. He wrote the Maḡnawī مراثى الجمال, a copy of which, written in his own hand, was with Khwushgū. He also wrote Hindī poems under the *takhalluṣ* بُد هونت. He died A.H. 1143 = A.D. 1731, fol. 115^a.

Ikbālā Khān, with the *takhalluṣ* Wāmiq, a Khatri Hindū of Kalānwar (کلانور), embraced Islām under Muḥammad Muslim of that place. He concealed his conversion for some time, but then declared it before the Emperor 'Ālamgīr, in the presence of Maulavi Siyālkotī, and received honours and distinctions. In the time of Farrukh Siyar, he received the *manṣab* of 5,000, and became the Munshī-ul-Mamālīk. In Muḥammad Shāh's time, he rose to the rank of 7,000. He died in A.H. 1143 = A.D. 1731, fol. 117^b.

Shaykh Muḥammad Riḍā was from Sistān, but on account of his servicialived for the most part in Bhakar. He was a pupil of Mir 'Abd-ul Jalīl Bilgrāmī, and died in A.H. 1143 = A.D. 1731, fol. 118^a.

Lālah Sheo Rām Dās, with the *takhalluṣ* Hayā, the second son of Rāi Bhūktī Mal Asad Khānī, was a pupil of Mirzā Bidil, and wrote a prose work, entitled گلشن بهار ارم, in the style of the Mirzā's Chahār 'Unṣur. He died in Akbarābād, A.H. 1144 = A.D. 1729, fol. 118^a.

Arshad 'Alī, with the *takhalluṣ* Rasā'i, born in Hindūstān, was a disciple of Sayyid Shāh Bhīkah, and a friend of Ārzū. He died in Dihli, A.H. 1144 = A.D. 1732, fol. 122^a.

Mir Gulām 'Alī, with the *takhalluṣ* Aḥsanī, a Sayyid of Gawāliyar. Sirāj-ud-Dīn 'Alī Khān Ārzū learnt poetry for some time under him, fol. 122^a.

Aḥmad Yār Khān, with the *takhalluṣ* Yaktā, the son of Allāh Yār Khān, *Thānahdār* of Gāznīn, was the grandson of Khanjar Khān. Towards the close of his life, in the reign of Muḥammad Shāh, he succeeded his father as *Thānahdār* of Gāznīn. He died there, A.H. 1145 = A.D. 1733, fol. 122^b.

Maulavi Imām-ud-Dīn, with the *takhalluṣ* Riyāḍī, the son of

Lutf Ullah, *takhalluṣ* Muhandis, of Lahore, composed several works on mathematics, and died A.H. 1145 = A.D. 1731, fol. 123^a.

Fath Muḥammad, with the *takhalluṣ* Fā'id, the Munshi of Mu'taqid-ud-Daulah Shāh Wardi Khān Qarāwal Begi. The author saw him several times in the house of Khwushhāl Chānd, the Diwān of the Khān. He died, A.H. 1145 = A.D. 1733. He left a small Diwān, fol. 123^b.

Zāhid 'Alī Khān, with the *takhalluṣ* Sakhā, a good poet of Persia, was for some time the Beglerbeg of the king of the port of Lār. He came to India during the reign of Muḥammad Shāh, from whom he received the *mansab* of 5,000. Nawwāb Burhān-ul-Mulk Sa'adat Khān Bahādur promised him the rank of 7,000, but soon afterwards Sakhā was poisoned by a slave, in A.H. 1146 = A.D. 1734, who also destroyed the poet's Diwān. The author saw a *Bayāḍ* of the poet, written by himself, fol. 124^a.

Shāh Mubārak, with the *takhalluṣ* Ābrū, one of the *Pirzādahs* of Gawāliyar, a pupil of Sirāj-ud-Dīn 'Alī Khān Ārzū, was well-versed in *Rikhtah*, in which he left a voluminous Diwān. He died on 24 Rajab, A.H. 1146 = A.D. 1734, fol. 124^b.

Ni'mat Ullah Khān, with the *takhalluṣ* Ni'mat, a Ni'mat Ullāhi Sayyid, was the son of Nawwāb Rūḥ Ullah Khān Mir Bakhshi of 'Ālamgīr's time. Like his father, he was very liberal and generous. In the reign of Farrukh Siyar and Muḥammad Shāh he was the Shūbahdār of 'Azīmābād, Patna. He was a pupil of Mirzā 'Abd-ul-Ganī Beg Qubūl; and died, A.H. 1147 = A.D. 1735, fol. 125^b.

Muḥammad Māh, with the *takhalluṣ* Sadāqat, the brother's son of Muḥammad Akram Ganimat, was from the Panjāb, and occasionally visited the house of Ārzū. He died in A.H. 1148 = A.D. 1736, fol. 126^b.

Hakīm-ul-Mamālik Shaykh Husayn, with the *takhalluṣ* Shuhrat, was originally from Arabia. His father settled in Shirāz, but Shuhrat came to India, and spent his life in the service of Prince Muḥammad A'zam Shāh. He was well versed in medicine. He frequented the society of Mirzā Bīdīl and Hājī Aslam Sālim. Khwushgū visited him several times. He died in A.H. 1149 = A.D. 1737. His Diwān is popular, fol. 128^b.

Muḥammad Sunnā Khān, with the *takhalluṣ* Wahshat, originally from Kashmīr, lived with Ikhlās Khān, the newly converted Muslim who wrote the تاریخ شاعری. He had a long life, and died after A.H. 1140 = A.D. 1728, fol. 131^a.

Nūr Ullah, with the *takhalluṣ* Nuzhat, of Kashmīr, was a pupil

of Mirzâ 'Abd-ul Ġanî Beg Qubûl. He died in his youth after A.H. 1140 = A.D. 1728, fol. 131^a.

Mir Muḥammad Ja'far, with the *takhalluṣ* Jur'at, was a *manṣab-dâr* under Muḥammad Shâh, fol. 131^b.

Maymanat Khân, with the *takhalluṣ* Maymanat, of Kashmir, was the brother's son of Rukn-ud-Daulah I'tiqâd Khân of Farrukh Siyar's time. At first he was a trader, but subsequently he received a royal *manṣab*. He died after A.H. 1140 = A.D. 1728, fol. 132^a.

Shâh Muḥammad Husayn, with the *takhalluṣ* Bahjat, spent some time in the company of Nawâzish Khân Tâlî'. He died after A.H. 1140 = A.D. 1728, fol. 132^b.

Mirzâ Muḥammad Aḥsan, brother of 'Arif Ullah Khân's wife, fol. 132^b.

Muḥammad Yûsuf, with the *takhalluṣ* Nighat and entitled Sukhanwar 'Alî Khân, lived for a long time with Nawwâb Duḥaqâr 'Alî Khân. He was in the army of Muḥammad A'zam Shâh, when that prince was the Sûbahdâr of Aḥmadâbâd, and received the title of Sukhanwar 'Alî Khân in the reign of Farrukh Siyar. Besides Qasidahs and Maṣnawîs, he wrote a prose work dealing with I'timâd-ud-Daulah Qamar-ud-Dîn Khân Chîn Bahâdur from the time of 'Âlamgîr to that of Muḥammad Shâh. He died in the middle of Muḥammad Shâh's reign, fol. 133^a.

Mullâ Khâshî', originally from Persia, lived in Kashmir. He was a pupil of Mullâ Sâfi', fol. 134^a.

Shaykh Muḥammad 'Alî, with the *takhalluṣ* Riwâj, a disciple and pupil of Ḥadrat Shâh Gulshan, was very kind to the author. He died in Shâhjahânâbâd after A.H. 1140 = A.D. 1728, fol. 134^b.

Shâh Walî Ullah, with the *takhalluṣ* Ishtiyâq, lived in Dihli. He died after A.H. 1140 = A.D. 1728, fol. 134^b.

Shaykh Muḥammad Sharaf-ud-Dîn, with the *takhalluṣ* Payâm, was of Akbarâbâd. He had a long friendship with Ârzû, and enjoyed the company of Anand Râm Mukhlîṣ for sixteen years. He died after A.H. 1140 = A.D. 1728, fol. 135^a.

Muḡal Khân, with the *takhalluṣ* Qâbil, the son of Muḡal Khân of 'Âlamgîr's time, was a pupil of Mirzâ Bidil, and subsequently changed his *takhalluṣ* for Ṣan'at. He was very kind to the author, and died in A.H. 1142 = A.D. 1730, fol. 135^b.

Muḥammad Muqîm Khân, with the *takhalluṣ* Masîḥ, a Persian, was the uncle's son of Muḥammad Mu'izz-ud-Dîn Jahândâr Shâh. He was the Dîwân of Ajmîr in Farrukh Siyar's time, and in Muḥammad Shâh's time became the fort-master of Jhânsî, and died there in the middle of the latter's reign, fol. 136^a.

Muhammad 'Alī, with the *takhalluṣ* Afsar, came to India during Farrukh Siyar's time. He was a friend of Ārzū, and in the beginning of Muhammad Shāh's reign was in service in Bengal, fol. 136^a.

Farrukh, lived in Amnābād, Lahore, fol. 136^b.

Mir Muhammad Nāṣir, with the *takhalluṣ* Sāmān, a Sayyid of Jaunpūr, flourished under Mirzā Jānjānān Maẓhar, and finally settled in his native country as a Bakhshī and chronicler, and died in A.H. 1147 = A.D. 1734, fol. 137^a.

Mir Muhammad 'Alī, with the *takhalluṣ* Rā'ij, a Sayyid of Tarāhiz, lived for a long time in Siyālkot, Panjāb; and died, A.H. 1150 = A.D. 1737. The author read his Diwān with great pleasure, fol. 137^a.

Muhammad Muqīm, with the *takhalluṣ* Āzād, of Akbarābād, was a pupil of Hāji Aslam Sālim. In the reign of Bahādur Shāh, he was with Sayyid Amīr Khān, Šūbahdār of Tattah. He was a friend and companion of Ārzū, Mirzā Hātīm Beg and Miẓān 'Alī 'Aẓīm, and died in A.H. 1150 = A.D. 1737. He is the author of a Diwān, a copy of which reached Anand Rām Mukhlis at Shāhjāhānābād, fol. 138^b.

Mirzā Abū Turāb, with the *takhalluṣ* Ġubār, son of Muhammad 'Alī Khān ibn-i Mirzā Ḥabīb, was of a noble family of Persia. His father and Mukhlis Khān Paydā were *Tanbakhshis* تن بخشى of 'Ālamgir's time. As Ġubār spent a great portion of his life in Aḥmadābād, his poems were less popular in other parts of India. He was killed in the battle which took place between Mu'min Khān, the Šūbahdār of Gujarāt, and the Rājputs, A.H. 1150 = A.D. 1737, fol. 138^b.

Šamsām-ud-Daulah Khān-daurān Bahādur Maṣṣūr Jang, with the original name Khwājah 'Āṣim and the same *takhalluṣ* (Āṣim), was of Akbarābād, and held high position under Farrukh Siyar. In Bahādur Shāh's time he held the post of Bakhshī under Prince 'Aẓīm-ush-Shān, and received the title of Ashraf Khān. Subsequently he was deputed to Bengal, and received the title of Khān-daurān Bahādur, and distinguished himself in the battle fought with Jahāndār Shāh near Akbarābād. Soon after, he received the title of Šamsām-ud-Daulah. On Muhammad Shāh's accession, 'Āṣim fought bravely in the battle with Qutb-ul-Mulk Sayyid 'Abd Ullah Khān, and after achieving victory received the *mansab* of 8,000 and the title of Amir-ul-Umarā. He studied the Jog system, and practised حبس دم i.e., 'the retention of the breath'. He was killed in the battle fought with Nādir Shāh at Karnāl on the 21st of Dulqa'd, A.H. 1151 = A.D. 1738. After his death Nādir Shāh used to

call him 'Rustum.' He was a good poet, and occasionally composed selected verses, fol. 140^a.

Mir Afdal, with the *takhalluṣ* Sābit, of the noble Sayyid family of Khawāf, was the brother's son of Himmat Khān. He composed from ten thousand to twelve thousand verses, and wrote an elegy (مرثیه) on the death of Imām Ḥusayn in the form of a Maṣnawī. Although his ancestors were Sunnis, he professed the Shī'ah faith. He spent his last days in the house of Ḥakīm Imām-ud-Dīn Aksīr, dying in A.H. 1152 = A.D. 1739, at the age of fifty, fol. 141^b.

Mir Haydar, with the *takhalluṣ* Tajrid, an Indian Sayyid, a pupil of Sirāj-ud-Dīn 'Alī Khān, held a *manṣab* under a relative of I'timād-ud-Daulah, but subsequently went to Sind with the Sūbahdār of that place, and thence to Sūrat. He then came to Bengal, and enjoyed the company of Shujā'-ud-Daulah. He died there after A.H. 1150 = A.D. 1737, fol. 143^b.

Shaykh Sa'd Ullah, with the *takhalluṣ* Akhtar, but afterwards 'Alī, was the best poet of Ajmir. The author enjoyed his favour for thirty-five years, and visited him very often at Ajmir. He spent some time at Peshāwar, after which he entered the service of Muẓaffar Khān, the brother of Nawwāb Amir-ul-Umarā, and then that of Burhān-ul-Mulk Sa'ādat Khān, finally attaching himself to the service of 'Alī Aẓgār Khān, *takhalluṣ* Shujā'. He is the author of a long Diwān, and wrote several Maṣnawīs. He died in A.H. 1153 = A.D. 1740, fol. 145^a.

Nawwāb Mu'tamin-ud-Daulah Ishāq Khān, with the *takhalluṣ* Ishāq, rose to distinction in the reign of Muḥammad Shāh, and received the title of Mu'tamin-ud-Daulah. He died in A.H. 1153 = A.D. 1740, fol. 147^a.

Khwājah 'Abd Ullah, with the *takhalluṣ* Sāmī, belonged to the family of Mullā 'Iwād Wajīb, and flourished under Muḥammad Aẓam Shāh. He was a friend of Mirzā Bīdil, and lived in Lahore. He died in A.H. 1155 = A.D. 1742, fol. 147^b.

Shāh 'Alī Akbar, with the *takhalluṣ* Anwar, was the son of Haydar Khān, the friend of 'Umdat-ul-Mulk Amir Khān of 'Ālamgir's time. For a long time he was in Kābul with his father, but subsequently came to Aẓimābād, Patna, where he lived with Āqā Ḥusaynā, whose daughter he married. He wrote good Nasta'liq, Naskh, Shikastah and Shafi'ā hands, and died in A.H. 1155 = A.D. 1742, fol. 148^b.

Mirzā Girāmī, the son and pupil of Mirzā 'Abd-ul-Gani' Beg Qubūl, was the master of five hundred pupils. He had no faith in

any religion, and passed a free life. He died in A.H. 1156 = A.D. 1743, fol. 148^b.

Mirzâ Mahdî, with the *takhalluṣ* Hujjat, of Kashmîr, was a pupil of Mirzâ Mahdî Hujjat, of Persia. He was the brother's son of Mirzâ Dārâb Beg Jüyâ, and was for a long time in the company of Nawwâb I'timâd ud-Daulah Qamar-ud-Dîn Khân Bahâdur, fol. 149^b.

Mullâ Sâṭi', of Kashmîr, was a pupil of Jüyâ. He was in the service of Şamsâm-ud-Daulah Amîr-ul-Umarâ Bahâdur, and wrote a long *Diwân*. He died after A.H. 1150 = A.D. 1737, fol. 149^b.

Muḥammad Mas'ûd, with the *takhalluṣ* Râfi', of Kashmîr, was a pupil of Mullâ Sâṭi', and spent some time in the service of Şamsâm-ud-Daulah, through whose influence he received a *Jâgir* in Kashmîr; but subsequently he returned home, 150^b.

Shaykh Faqîr Ullah, with the *takhalluṣ* Âfirîn, was a good poet of Lahore. The author saw Âfirîn's *Diwân* with Miyân Nûr-ul 'Ayn Wâqif at Patyâlâh, fol. 151^a.

Mullâ Dâna, of Kashmîrî origin, wrote the *Shâh Nâmah* of Farrukh Siyar شاهرخ شامله with Nâzim Khân. He lived on a *Jâgir* for a long time in Kashmîr, and died after A.H. 1150 = A.D. 1737, fol. 153^b.

Ma'niyâb Khân, with the *takhalluṣ* Shâ'ir, whose name was Gul Muḥammad, was the son of a respectable Darwish of Panjâb. One of the wives of Shâh 'Âlam Bahâdur Shâh took him as an adopted son, and married him to her daughter by a former husband. He was a pupil of Mirzâ Bidil, and a court poet of Muḥammad Shâh. He died in A.H. 1157 = A.D. 1744. He left a *Diwân* and *Maḡnawî*, fol. 154^a.

Aḥmad Yâr Khân, with the *takhalluṣ* Mûjid, the brother's son of Imtiyâz Khân Khâlîṣ, was a Sayyid of Mashhad, but lived for a long time in 'Azimâbâd, Patna, and died A.H. 1158 = A.D. 1745, fol. 155^b.

Karam 'Alî, with the *takhalluṣ* Bîriyâ, son of Shâh Muḥammad Walî, an inhabitant of Karûnji, in Patna, was a disciple of Ḥadrat Shâh Gulshan Ullah, and a pupil of Miyân 'Azîz Ullah 'Azîz. When the author enquired about Bîriyâ in 'Azimâbad, he heard that, that morning, when he was bathing in the Ganges, he was drowned, fol. 155^b.

Mîhr 'Alî, with the *takhalluṣ* Bikas, a Qâdizâdah of ميفرا (?) in Akbarâbâd, was a pupil of Mirzâ Bidil. The author saw him twice or thrice at that place. He died only a few years before the author wrote, fol. 156^a.

Nizâm Khân, with the *takhalluṣ* Mu'jiz, of an Afġân tribe of Peshâwar, was a pupil of 'Abd-ul-Laṭîf Khân Tanhâ, and flourished in the time of Farrukh Siyar, fol. 156^b.

Mirzâ Luṭf Ullah, with the *takhalluṣ* Nişâr and entitled Nuşrat Ullah Khân, was a pupil of 'Abd-ul Laṭîf Khân Tanhâ. He is the author of seventy-thousand verses, fol. 157^a.

Mirzâ Muḥammad 'Ali, with the *takhalluṣ* Tamannâ. In Farrukh Siyar's time, he was engaged in writing the *Shâh Nâmah* شاماع. The writer saw him one day in the assembly at Şamsâm-ud-Daulah's place. He enjoyed for a long time the company of 'Abd-ul Laṭîf Khân in Kâbul. He finally went to Bengal and entered the service of Nawwâb Shujâ'-ud-Daulah Bahâdur, and died there, fol. 157^a.

Nawwâb Qazalbâsh Khân, with the *takhalluṣ* Umid, born and brought up in Işfahân, was the pupil of Mirzâ Tâhîr Wahîd. After spending a long time in the Deccan as a fort-keeper (قلعداری), he returned to Dihli in the beginning of Muḥammad Shâh's reign. He lived for more than one hundred years, dying in a.n. 1160 = A.D. 1747, fol. 157^b.

Abul Barakât Khân, with the *takhalluṣ* Şûfi, was a leading man of Kashmîr. His brother, 'Abd-ul Majîd Khân, served as Dîwân under Farrukh Siyar and Muḥammad Shâh. He died in a.h. 1160 = A.D. 1747. He was a pupil of Mullâ Sâṭî', fol. 158^a.

Mirzâ Qamar-ud-Dîn, entitled Nizâm-ul-Mulk Âṣaf Jah Fath Jang, was from Tûrân. He was the son of Mirzâ Shihâb-ud-Dîn, entitled Ġâzi-ud-Dîn Khân Bahâdur Firûz Jang bin 'Âbid Khân, and rose to high distinction during the reigns of 'Âlamġîr and his successors. He wrote fine prose. In the Dîwân which he sent to Mirzâ Bidil, he adopted the *takhalluṣ* Shâkir; but later, when he received the title of Âṣaf Jâh, he changed it to Âṣaf. He died in Jumâdâ II, a.h. 1161 = A.D. 1748, fol. 158^b.

Didah Maġûl, with the *takhalluṣ* Didah and entitled A'azz Khân, was a Tûrânî noble. He held the *mansab* of 5,000, and was for a time the Şubahdâr of Kashmîr. He wrote a *Tadkirah* of his contemporary poets, which, however, the author never saw. He died a few years before the present work was written, fol. 162^a.

Aḥmad Qulî Khân, with the *takhalluṣ* Ayman, was from Persia. In the reign of Muḥammad Shâh, through the influence of Nawwâb Burhân-ul-Mulk Sa'âdat Khân Bahâdur, he got access to nobles and chiefs, fol. 162^a.

[A note on the margin says:—"It appears from the *Tadkirah* of 'Alî Qulî Khân Wâlih Dâġistânî that Ayman was born in Qumm,

and came in 'Ālamgir's time to Kābul, where he spent some time, and came to Hindūstān in the time of Muḥammad Shāh, from whom he received the *mansab* of 5,000. He was killed in the battle fought between Burhān-ul-Mulk Sa'ādat Khān and Nādir Shāh, A.H. 1151 = A.D. 1738.]

Gulam Ashraf Khān, with the *takhalluṣ* Rif'at, whose origin is unknown, was present once in an assembly in the author's house, fol. 162^a.

Aḥsan Ullāh Khān, *takhalluṣ* Rāḍi, of Kashmīri origin, was a brother of Qāḍi Khān Kashmīri, and received the title of Faṣāḥat Khān in the reign of Muḥammad Shāh. He was a pupil of Mirzā 'Abd-ul Ḡanī Beg Qubūl, fol. 162^b.

Mir Muḥammad 'Alim, with the *takhalluṣ* Taḥqīq, was the son of Mir Badi'-ud-Dīn Samarqandi, popularly called Mir Matin, and the pupil of Mirzā Mu'izz Mūsawī Khān Fiṭrat. He led a happy and respectable life in 'Azimābād. He was well versed in various arts. He spent many days in Shāhjahanābād, and visited Bengal. He is the author of a long Diwān, and died in A.H. 1162 = A.D. 1749, fol. 162^b.

'Azīz Ullah, with the *takhalluṣ* 'Azīz, the son of Mullā Mubārak, the tutor of Zib-un-Nisā Begam, was well versed in logic. He lived in Patna; fol. 163^b.

Shāh Yaqīn, with the *takhalluṣ* Yaqīn, a Muḡal of Tūrānī origin, led the life of a Darwish, and spent his time in the coffee shops of Shāhjahanābād. He wrote a Diwān; fol. 163^b.

Raḥmat Ullah, with the *takhalluṣ* Tamkīn, was the grandson of Mullā Muḥammad Amin, the renowned scholar of the times of Shāh Jahān and 'Ālamgir. Tamkīn's original home was in Kashmīr. He was the tutor of Jawāhir Khān, and a pupil of Mirzā 'Add-ul Ḡanī Beg Qubūl; fol. 164^a.

Sayyid Muḥammad Ashraf, with the *takhalluṣ* Ḥasrat, whose ancestors were Mūsawī Sayyids, came to India and settled in Sandilāh, Lucknow. He was a pupil of Mirzā Bidil; fol. 164^b.

Khayr Ullah, with the *takhalluṣ* Fidā, originally of Gujarāt, was a good Maghawī writer, but had little taste in Ḡazals; fol. 165^b.

Sayyid 'Abd-ul Wāḥid, with the *takhalluṣ* Wāḥid and Dauqi, of Bilgrām, was the elder brother of Mir Aḥsan Imā. At first he entered the service of Prince Muḥammad A'zam Shāh, and later on, in the time of Muḥammad Shāh, attached himself to the staff of Nawwāb Mubārīz-ul Mulk. He was a friend and a pupil of Mir

'Azmat Ullah Bikhābar. He is the author of the work *شکرتان خیال*; fol. 165^b.

Mir Muhammad Samī', with the *takhalluṣ* Maẓhar, was a foreign Mughal. While *Muhtasib* of Ajmīr, he received training in poetry from Muḥammad Muqīm Khān Masīḥ; fol. 166^a.

Khawājah Maqṣūd, with the *takhalluṣ* Jāmī', of Kashmīr, was a disciple of Mirzā 'Abd-ul Ġanī Beg Qubūl. He is the author of a *Diwān*; fol. 166^a.

Mirzā 'Alī Beg is said to have been originally from Īrān, but as he was born in Kashmīr, he is better known as a Kashmīrī. He was a pupil of Mirzā 'Abd-ul Ġanī Beg Qubūl; fol. 166^b.

Mirzā Ta'lim Beg, with the *takhalluṣ* Furṣat, was seen by the author in Ajmīr. He lived for a long time with Muqīm Khān Masīḥ, and afterwards came to Shāhjahānābād; fol. 166^b.

Shāh Jawwād, with the *takhalluṣ* Jawwād, an Īrānīan born, lived in Mathrā on the banks of the Jamnā, and finally went to Bengal, where he died. He was very kind to the author. He wrote a *Diwān* and *Maṣnawī*; fol. 167^a.

Shaykh Ṣadr-ud-Dīn Muḥammad, of Pishāwar, was a pupil of Mirzā Bīdil; fol. 167^a.

Shaykh Muḥammad Ṣalāḥ, better known as Muḥammad Kāẓim, with the *takhalluṣ* Āgāḥ, the son of Shaykh Ṣadr-ud-Dīn Muḥammad, was a companion of Ma'niyāb Khān, *takhalluṣ* Shā'ir, and was intimate with the author; fol. 167^b.

'Abd-ul-'Alī, with the *takhalluṣ* Tahṣīn, of Kashmīrī origin, a grandchild of Mirzā Dārāb Jūyā, lived for a long time in the house of Nawwāb Burhān-ul-Mulk Sa'ādat Khān; fol. 168^a.

'Abd-ul-'Azīm, with the *takhalluṣ* Tahṣīn, of Lahore, placed himself in early life in the pupilship of Miyān Faqīr Ullah Āfirīn; fol. 168^a.

Hakīm Beg Khān, with the *takhalluṣ* Hākīm, a nobleman of Lahore, whose father, Shādmān Khān, was a Ṣūbahdār there, was a pupil of Miyān Āfirīn, and wrote a *Tadkīrah* of contemporary poets, which, however, the author did not see; fol. 168^b.

Naṣr Ullah, with the *takhalluṣ* Yatīm, passed his days in Lahore, and was a pupil of Miyān Āfirīn; fol. 168^b.

Nuṣrat, originally from Kashmīr, lived in Lahore. He wrote a *Diwān*; fol. 169^a.

Shāh Mīm (میم), with the *takhalluṣ* Mīm, a disciple of Sayyid Barakat Ullah, entitled Ṣāhib-ul-Barakāt Bilgrāmī, was living in Shāhjahānābād, when the book was written; fol. 169^a.

Sayyid Gulām 'Alī, with the *takhalluṣ* Āzād, a Husaynī Sayyid of Bilgrām, was the grandson of Mir 'Abd-ul Jalil. In A.H. 1149 = A.D. 1737, he went on the pilgrimage, after which the author knew nothing of him. He wrote a *Tadkirah*, seen by the author; fol. 169^b.

Mir Ma'sūm, with the *takhalluṣ* Wajdān, and entitled 'Alī Nasab Khān, the son of Mir Muḥammad Zamān Rāsikh, spent his time in the Panjāb, where he was very popular; fol. 170^a.

Miyān 'Alī 'Azīm, with the *takhalluṣ* 'Azīm, was the son of Miyān Nāṣir 'Alī. Khwushgū, from birth, enjoyed 'Azīm's favour. He had two brothers, (1) 'Alī 'Alīm, a soldier in the service of Sayyid Quṭb-ul-Mulk Bārī in Muḥammad Shāh's time, who died in Akbar-ābād, and (2) 'Alī Karīm, who died at the age of twenty; fol. 171^a.

Abul Hasan, with the *takhalluṣ* Mirzā, who received the title of Qābil Khān. His family came from Shirāz, but for two or three generations had been Indian. He lived in Lahore, where he held poetical discourse with Mullā Āfirin, and associated with Dilirdil Khān, Subahdār of Tattah and Nāḡim of Kashmīr, after whose death Mirzā attached himself to the service of his son, Himmat Dilir Khān, accompanying him to Etawah. He wrote a voluminous Diwān; fol. 172^a.

Muḥammad 'Āqil, with the *takhalluṣ* Yaktā, a good poet; fol. 172^a.

Rabī', with the *takhalluṣ* Anjab, a pupil of Murtaḍā Qulī Beg, *takhalluṣ* Wālā, was once seen by the author in the presence of Shāh Gulshan Ullah; fol. 172^b.

Sūfi, with the *takhalluṣ* Mastānah, a pupil of Shāh Āfirin Lāhauri; fol. 173^a.

Muḥammad 'Āqil, with the *takhalluṣ* 'Āqil, whose pedigree is not known, was long in the service of Nawwāb Nizām-ul Mulk Āṣaf Jāh in the Deccan. He has left a long Diwān; fol. 173^a.

Muḥammad Panāh, with the *takhalluṣ* Qābil, of a noble family originally of Kashmīr, a pupil of Mirzā Bidil, associated long with A'azz Khān, *takhalluṣ* Dīdah. Subsequently, he came to Lahore with Himmat Dilir Khān. He left several Maḡnawīs and Ġazals, and was very kind to the author; fol. 173^a.

Shaykh Muḥammad Aḡsan, with the *takhalluṣ* Sāmī', a descendant of Rājah Todar Mal Khatri, the Diwān of Akbar's time. It was the grandfather of Sāmī' that embraced Islām. Sāmī' was a pupil of Mirzā Bidil. The author was a friend of his from the time of Bahādur Shāh. Sāmī' was in the service of Zahir-ud-Daulah 'Azīm Ullah Khān. He wrote a Diwān and Maḡnawīs; fol. 173^b.

Miyān Ṣādiq, with the *takhalluṣ* Alqā, was a Shaykhzādah of

Hindūstān, and a friend of Miyān Nāṣir 'Alī. His verses numbered about two thousand. He was well versed in riddles and *Tārīkh*, and composed a prose work entitled *چهار کیفیت*, which, being of defective eye-sight, he was one day dictating to a man, when the man took it away without his knowledge; fol. 174^a.

Mir Sayyid 'Alī Jaulān, a Qāḍizādah of Parganaḥ Sunām in Sirhind, came to Shāhjahānābād some eighteen years before the author wrote; fol. 175^b.

Muḥammad Ashraf, with the *takhalluṣ* Yaktā, was a native of Kashmīr, where his poetical genius was still highly spoken of; fol. 175^b.

Abul Fayḍ Mast Ma'nī, although claimed as a pupil of Shaykh Sa'dī, from whom, he said, he had privately received the robe of discipleship in a dream, was publicly a pupil of Mirzā Bīdīl, who revised his poems. He afterwards received training under Ḥakīm Shaykh Ḥusayn Shuhrat; fol. 176^a.

Mirzā Zākī, with the *takhalluṣ* Nadīm, was an Amīr of the court of Nādir Shāh, whom he accompanied to India. Here he became intimate with Qizilbāsh Khān, with whom he left his Dīwān when he returned to Persia. When Nādir Shāh took up his abode in the mosque of Raushan-ud-Daulah Zafar Khān, and gave orders for a general massacre, which continued for several hours, he stopped it at the request of Nadīm. With his permission, Nadīm went on the pilgrimage. The author failed to ascertain his subsequent history; fol. 176^b.

Āqā 'Abd-ul-Maulā, with the *takhalluṣ* Maulā, was from Isfahān. He had good knowledge of Arabic, and was well skilled in the Shikastah hand. He was living, when the author wrote, in Sanjān, near Isfahān; fol. 177^b.

Sayyid Muḥammad Nāzīm, with the *takhalluṣ* Shu'lah, was the son of Ḥakīm Mir Šafī Ardastānī. The author learnt that Nāzīm had studied medicine, and had written several works on that subject; fol. 177^b.

Āqā Sālīḥ, with the *takhalluṣ* Burhān, was a Persian, but had long lived in Shāhjahānābād. He wrote a Dīwān; fol. 177^b.

Imām-ud Dīn, with the *takhalluṣ* Iksir, was of Isfahān, but had long lived in India. He was versed in medicine, and was intimate with Mir Muḥammad Afḍal Šābit. He composed a Qaṣidah by introducing medical terms in praise of Afḍal Šābit; fol. 178^b.

Muḥammad Hayāt, with the *takhalluṣ* Ḥaḍrat, first adopted the *takhalluṣ* Qābīl. He was living in old Dihli; fol. 178^b.

Miyân Nûr-ul-'Ayn, with the *takhalluṣ* Wāqif, the third son of Qāḍi Amānat Ullah, was Qāḍi of Batālah in Lahore, a post held by his ancestors till the time of Muḥammad Shāh. The author stayed in his house at Batālah for eighteen months during the tumult of Nādir Shāh's invasion. His poems were revised by Mir Muḥammad Ma'sûm Wajdân; fol. 178^b.

Mir Zayn-ul-'Ābidin, with the *takhalluṣ* 'Ātir, a pure Sayyid of Amnâbād in Lahore, was a pupil of Mir Ma'sûm Wajdân, son of Mir Muḥammad Zamân Râsikb; fol. 180^b.

Muḥammad 'Alî, with the *takhalluṣ* Hashmat, a friend of the author, was a pupil of Mirzâ 'Abd-ul-Ganî Beg Qubûl; fol. 180^b.

Mir Muḥammad Dûst, with the *takhalluṣ* Sâni', son of Mir Muḥammad 'Alî Râ'ih, was living in the Panjâb; fol. 181^a.

Mirzâ 'Abd-ur-Ridâ, also called 'Abd-ur-Razzâq, with the *takhalluṣ* Matin, descended from Mâlik Ushṭur, was born and brought up in Isfahân. He came to India, and stayed for some time in the garden of Khusrâu Beg at Muḡalpûrah, Shâhjahânâbâd, and subsequently settled in Lucknow, where he eulogised Nawwâb Burhân-ul-Mulk Sa'âdat Khân; fol. 181^a.

Shaykh Muḥammad 'Alî, with the *takhalluṣ* Hazîn, was descended from Shaykh Zâhid Gilânî, the spiritual guide of Shaykh Ṣafi-ud-Dîn Ishâq Ardbîlî, through eighteen generations. He was born and brought up in Isfahân, but at the time the author wrote was living in Lahore. The author saw him in Banâras, where he was staying on his way back from 'Azimâbâd; fol. 182^a.

'Alî Qulî Khân, with the *takhalluṣ* Wâlih, son of Muḥammad 'Alî Khân, and a disciple and pupil of Shaykh Muḥammad 'Alî Hazîn, came to India during the reign of Muḥammad Shāh, and received a *manṣab* of 5,000; fol. 183^b.

Āgâ Tâhir Shîrâzî, a pupil of Shaykh Muḥammad 'Alî Hazîn, was living in Shâhjahânâbâd; fol. 184^a.

Mirzâ Gulâm Muḥammad, with the *takhalluṣ* Ulfat, a Muḡal of the Barlâs tribe, lived in Lahore, teaching Hindû boys. The author visited him several times; fol. 184^a.

Shaykh Muḥammad Fâkhîr, with the *takhalluṣ* Fâkhîr, was the second son of Shaykh Muḥammad Yahyâ, popularly known as Shaykh Khûb Ullah Ilâhâbâdî. The author learnt that Fâkhîr had gone on a pilgrimage to Makkah and Madinah, where he adopted the *takhalluṣ* Zâ'ir; fol. 184^b.

Shaykh Muḥammad Nâsir, with the *takhalluṣ* Afdalî, was the third son of Shaykh Muḥammad Yahyâ, and died in Jumâdâ I,

A.H. 1062 = A.D. 1749 (*هزار و شصت و سیوم*), most probably a mistake for 1162; fol. 184^b.

Shaykh Kamāl-ud-Dīn, with the *takhalluṣ* Haqīr, son of Shaykh Muḥammad Afḍal Ilāhābādī, devoted his life to the teaching of boys; fol. 185^a.

Khwājah 'Abd-ul-'Azīz, with the *takhalluṣ* Bismil, the son of Khwājah Abu'l Faṭḥ Khān Junūn, received instruction from Shaykh Afḍal Ilāhābādī, and finally settled in Gorakhpūr. He wrote a *Diwān*; fol. 185^a.

Shāh Muḥammad Shafi', with the *takhalluṣ* Wārid, a relative of the Nī'mat Ullāhī Sayyids, had long lived in the house of Bīram Khān, son of Nawwāb Rūḥ Ullah Khān. He led a pious life, and had a large number of disciples and followers; fol. 185^b.

Murshid Qulī Khān, with the *takhalluṣ* Makhmūr, and entitled Rustam Jang, was the son-in-law of Nawwāb Shujā'-ud-Daulah Bahādūr, Subahdār of Bengal. On Nawwāb 'Alī Wardī Khān Mahābat Jang's accession, Makhmūr went to the Deccan; fol. 185^b.

Mīr Sayyid Muḥammad, with the *takhalluṣ* Shā'ir, the son of Mīr 'Abd-ul-Jalīl Bilgrāmī, was born on 14th Rabī' II, A.H. 1101 = A.D. 1689. He was well-versed in philology and history. He wrote the work called *معجز*, and the *Maḡnawī* entitled *ناز و نیاز*, dealing with the romance of Sayyid Ḥasan Tirmidī Bilgrāmī and his lover Shāh Fayyāḍ; fol. 186^b.

Mīr Dūst Muḥammad, with the *takhalluṣ* Ṣānī', the son of Mīr Muḥammad 'Alī Rā'iḥ of Siyālkot, was living in the Panjāb; fol. 187^a.

Shaykh Muḥammad 'Iwāḍ, with the *takhalluṣ* Hikmat, was of Jaunpūr, and frequently visited Banāras; fol. 187^a.

Mirzā 'Arif Beg, better known as Alif Beg, adopted the *takhalluṣ* Alif. He was the son of Mirzā Ulug Beg, and originally belonged to Badakhshān. His ancestors held high offices under 'Ālamgīr. He had long lived in 'Azīmābād; fol. 187^b.

Khwājah 'Aqibat Maḥmūd, of Kaṣhmīrī origin, was living in 'Azīmābād. He at first adopted the *takhalluṣ* Nāzim, but subsequently changed it to Ġāzī; fol. 187^b.

Mirzā Jān-i Jān, with the *takhalluṣ* Maḡhar, the son of Mirzā Jān, and grandson of Majnūn Qāqshāl, rebelled in the time of Akbar. Because of that, the members of his family did not get employment under Government, except that Maḡhar's father Mirzā Jān was a *manṣabdār* under 'Ālamgīr. Maḡhar was a great saint of the Naqshbandī order; fol. 187^b.

Faqīh Shāhib, with the *takhalluṣ* Dardmand, from the Deccan,

was related to Nawwâb Khân 'Âlam, who was killed with Prince Muḥammad A'zam Shâh on the battle-field. He was a pupil of Maẓhar, and stayed for some time in 'Azimâbâd; fol. 191^b.

Basâwan Râi, with the *takhalluṣ* Bidâr, a pupil of Maẓhar, went for a short time to 'Azimâbâd, and then returned to Shâhjahânâbâd, where he was living; fol. 192^a.

Mir Aḥmad Ḥusayn, with the *takhalluṣ* Mukhlis, the son of Mir Muḥammad Ḥusayn, was a Sayyid of Sirhind, related to Wazir Khân of 'Âlamgîr's time. He got a post through the influence of Lâlah Bhawânî Pandit, son of Lâlah Sitâ Râm; fol. 192^b.

Srî Gûpâl, with the *takhalluṣ* Tamiz, a Brahman of the Sûrdaj tribe, was a pupil of Mirzâ Bidil, and possessed a very good knowledge of Hindi. When he was staying in the Parganah of Mahâban with Râo Siwak Râm Nâkar, the Governor of that place, he wrote a Maṣnawî dealing with Mathrâ and Birj Mandil, and their architects and buildings; fol. 193^a.

Sirâj-ud-Dîn 'Alî Khân, entitled Isti'dâd Khân, with the *takhalluṣ* Ârzû, was the son of Shaykh Ḥusâm-ud-Dîn, and the master of the author. According to his own statement, he was born in A.H. 1099 = A.D. 1687, expressed by the chronogram نزل نجب composed by his father. [According to Âzâd's Khizânah-i 'Âmirah and others, Ârzû was born in A.H. 1101 = A.D. 1689. See also Ethé, India Office Lib. Catalogue, No. 680; etc. An account of his life in some detail, and a list of his works, has been given in this Library Catalogue, vol. iii., No. 399. His other works are the following:—

(1) مثنوی محمود و ایاز در جواب زلالی مسمی بحسن و عشق

چهار هزار بیت *

(2) ساقی نامه مسمی بعالم آب *

(3) مثنوی دیگر در بحر غیر متعارف *

(4) مثنوی جوش و خروش *

(5) مثنوی دیگر در بحر حدیقه حکیم سنائی *

which was still incomplete, when the present author wrote.

(6) رعات مسمی به پیام شوق *

(7) نوادر اللفاظ در بیان لغات هندیه *

(8) داد سخن شرح محاکمه که برای اعتراضات شیدا بر تصدیقه

قدسی نموده قریب سه هزار بیت *

(۹) سراج وهاج شرح مصاکمه شعرا کہ در حل بیت خواجہ شیرازی

قدس سرہ مفتاحیہ نمودہ اند *

[(۱۰) تنبیہ الغافلین *

Anand Rām, with the *takhalluṣ* Mukhlis, the son of Rājah Hardirām Khatri of Lahore, the Wakil of Mubāriz-ul-Mulk Sarbaland Khān and Nawwāb Itimād-ud-Daulah, at first received training under Mirzā Bidil, and later associated with Ārzū. He was very kind to Khwushgū. The Diwān of his Ġazals contains about ten thousand verses; fol. 203^b.

Sayyid Ġulām Nabī, with the *takhalluṣ* Nasīm, a Sayyid of Amrohah, in Murādābād, and a pupil of Ārzū, was very kind to the author; fol. 207^b.

Shaykh Sharaf-ud-Dīn, with the *takhalluṣ* Sābiq, though a contemporary of the author, was unknown to him; fol. 208^b.

Bikas, a disciple of Shāh Gulshan Ullah and a pupil of Ārzū; fol. 208^b.

Shaykh ‘Abd-ul-Haqq, with the *takhalluṣ* Shūrish, a native of Akbarābād, generally lived in Shāhjahānābād; fol. 209^a.

Shaykh Ġulām Asad Ullah, with the *takhalluṣ* Asad, a Fārūqī Shaykh and an inhabitant of Muḥammadābād, Banāras, where he was occasionally visited by the author; fol. 209^b.

Muḥammad Kāzīm, with the *takhalluṣ* Rijā, of Kashmīr The author saw him one day in the presence of Ārzū; fol. 209^b.

‘Abd-Ullah with the *takhalluṣ* خلت (!), was from Kashmīr. In his youth he came to Shāhjahānābād, and gave training to Damādar Kanwal, son of Gangā Rām Pandit of Kashmīr, the Wakil of Irādāt-mand Khān. Subsequently, on the author’s recommendation, he was appointed tutor to Dehl Dat, the younger son of Lālah Sitā Rām. He was a pupil of Mullā Nudrāt Kashmīrī, and abode in the neighbourhood of the author; fol. 209^b.

Mir Muḥammad Kāzīm, with the *takhalluṣ* Rāfir, originally from Tirmid, was the son of Abul Qāsim Khān, brother of Mir Aḥmad Ḥasayn Khān, and succeeded his father as Rājah of Kotāhah in Sirhind, where the author visited him; fol. 210^a.

Anbā’i Dās, with the *takhalluṣ* Mukhlis, belonged to the اورزیه ميچند tribe. An inhabitant of Lahore, he was well-versed in Inshā, and fairly skilled in writing the Shikastah hand. When the author went to Batālah from Kāngrah, he saw Mukhlis in the latter place, where he had come in the capacity of Nawwāb Abul Barakāt Khān Ṣūfi’s Munshī; fol. 210^b.

Ūjāgar Chānd (اوجاگر چند), with the *takhalluṣ* الف, a Kāyath, long lived at 'Azīmābād, where the author visited him every day; fol. 211^a.

Bābū Bālmukund, a Kāyath of the Sri Bāsto sect, was the brother's son of Rāj 'Ālam Chānd, the Diwān of Nawwāb Shujā'-ud-Daulah Bahādur. His original home was Mānikpūr in Ilāhābād. When the author was staying at 'Azīmābād, he made the acquaintance of Bālmukund, who was then living with his brother, Rājah Kirat Chānd (راجہ کیرت چند), the Diwān of Nawwāb Ihtirām-ud-Daulah Zayn-ud-Dīn Aḥmad Khān Bahādur Haybat Jang. Afterwards, the author visited him frequently in Banāras. Later on, he went to Shāhjahānābād, where he got an introduction to Ārzū on the author's recommendation; fol. 211^b.

Gur Bakḥsh, (the reading is doubtful, the page being wormed. It stands thus: کر نجس) with the *takhalluṣ* Hudūri, belonged to the Kanbū tribe of the Panjāb, but long lived in Islāmābād, Mathrā, where the author enjoyed his favour while receiving his training from Khaliḥ Jīwan Rām. Gur Bakḥsh received training first from Mīr Muḥammad Ma'ṣūm Maḥrab; then spent a long time in the company of Mirzā Bidil. He composed a Hindī romance of Kām rūp and Kāmlatā کام روپ و کام, in the style of Shirin wa Khusrau; but it was still incomplete when the author wrote; fol. 213^a.

Lālā Ḥakīm Chānd, with the *takhalluṣ* Nudrat, belonged to the Bais tribe (قوم بیس), and was a descendant of Khwājah Hardī Rām, Qānūn Gūi of Thānesar. He and the author were intimate friends, and both read Akhlāq-i-Nāṣiri with Miṣṣan Muḥammad 'Ābid. Nudrat enjoyed the society of Mirzā Bidil, Shāh Gulshan Ullah, Ārzū, and other eminent poets. He wrote a versified translation in ten thousand verses of the tenth chapter of the Bhāgwat, in the style of Shirin wa Khusrau. He wrote another Maḡnawī, ذریعہ خورشید, consisting of two thousand verses. His ساقی نامہ, containing seven hundred verses, is in praise of Nawwāb Ṣamsām-ud-Daulah. He also wrote Qaṣīdahs in praise of Mīr Jumlah Tarkhān and other nobles of his time. His prose work, شش جیت, consists of about fifteen thousand lines; fol. 215^b.

Rājah Rām Narāyan, Sūbahdār of 'Azīmābād, with the *takhalluṣ* Mauzūn, was a Kāyath of the Sribāsto sect. He was the son of Diwān Rang Lāl, and a friend of the author. He wrote good prose, and received his *takhalluṣ* from Shaykh Muḥammad 'Alī Ḥazīn; fol. 216^a.

Munshi Sarb Sukh, with the *takhalluṣ* Khâkistar, a Kâyath of the Sribasto sect, was a brother of Râjah Râm Narâyân Mauzûn. He long lived in 'Azîmâbâd. He received the taste for poetry from Faqîh Şâhib Dardmand (the pupil of Mirzâ Jân-i Jânân Mazhar), who visited that place. He was a friend of the author; fol. 216^b.

An index of the names of the poets treated in the work occupies four folios at the beginning.

Written in ordinary ta'liq. Not dated, apparently 18th century.

The following note by Âzâd Bilgrâmî, dated A.H. 1182, says that the MS. was written at his dictation :

فقير آزاد بلگرامي استکتاب نمود سنه ۱۱۸۲ •

The note is followed by Âzâd's seal, with the inscription فقير آزاد ۱۱۶۸.

No. 691.

fol. 130 (pp. 260); lines 21; size 10 × 6½; 8 × 5.

يد بيضا

YAD-I-BAYDÂ.

A biographical dictionary of ancient and modern Persian poets, arranged in alphabetical order.

Author: Gulâm 'Alî Âzâd.

Beginning:—

نحمد من نظم الاشياء و علم آدم الاسماء الخ •

The author, who has been mentioned under No. 423, gives a detailed account of his life at the end of this work. He tells us that, during his four years' stay in Siwistân, he devoted most of his time to the study of historical and poetical works. He made selections from the poetical works of ancient and modern poets, and compiled a *Tadhkirah* in A.H. 1145 = A.D. 1732, entitling it *Yad-i-Baydâ*. This work received a wide circulation. Subsequently, when he came to Ilâhâbâd, he obtained fresh materials for the work, and prepared an improved edition in A.H. 1148 = A.D. 1735. The date of completion is expressed by the chronogram طبع کليم يد بيضا نمود. The author proceeds to say that, two years later, he went on a pilgrimage to the holy places of Mecca and Medina; and on his way back, while he was

staying at Aurangābād, he received a letter on the 4th Ramadān, A.H. 1150 = A.D. 1737, from Mir Muhammad Yûsuf of Bilgrām, stating that during his absence from India a certain inhabitant of Banāras (name not given), after removing the author's name from the *Tadkirah*, had circulated it as his own, and had distributed copies of it in several places. The author remarks that anecdotes and sayings in the work, derived from rare compositions, had been boldly appropriated as his own by this 'Banārasī thief,' as if the latter had written the *Tadkirah* after collecting the facts for himself. "But," he adds, "his blind eyes could never obtain a view of those rare compositions:—

عجب تر آنکه آنچه از نقول و حکایات فقیر از غرایب مصنفات
و عجایب مولفات نقل میکند مجموع را بخود نسبت داده گویا آنهمه
احوال بچشم خود سیر کرده تذکره را انتضاب نموده باشد حال آنکه چشم
بی نورش از آن مصنفات خبر ندارد *

The author adds that, after his return from pilgrimage, he collected some more materials, which he sent to some of his esteemed friends for insertion in the *Tadkirah*.

The preface ends with a short history of the origin of Persian poetry.

According to Sprenger, Oude Catalogue, p. 142, the work contains 532 biographies. The first poet mentioned here is Afdal-ud-Dīn Muhammad Kāshānī, p. 4, and the last, Mir Muhammad Yûsuf bin Mir Muhammad Ashraf, p. 249^b.

A very valuable and correct copy. Pages 160-222, written in small Nīm Shikastah, are in the handwriting of the author. The remaining pages, written in ordinary Nast'liq, are in a different hand. There are occasional marginal notes, some of which are in the author's handwriting.

The following note by Blochmann, who purchased this MS. in Bilgrām, appears on the title-page:

"Yad-i-Baydā

J. H. Blochmann, 1875.

The book is chiefly in the handwriting of the author who lived at Bilgrām.

(bought in Bilgrām)

Ghulām Ali Āzād's handwriting is the small close handwriting towards the end of the book, from میر عبد الجلیل. This I investigated in Bilgrām itself. J. H. B."

A note by an anonymous author, dated A.H. 1152, on the left side of the page runs thus :

تذكرة الشعراء مسمى بيد بیضا از تالیفات سید غلام علی آزاد بلگرامی
سلمه الله تعالى هنگامیکه فقیر برای عقد ببلگرام رفته بودم میر سید محمد
طاب ثراه بمن دادند، فی سنه ۱۱۵۲ هجری و این نسخه اکثر بخط
مصنف است سلمه الله تعالى شانه *

A third note on the same page, by Khân Bahâdur Maulavi Khudâ Bakhsh Khân, the donor of the library, says that he bought the MS. for thirty rupees in Calcutta at the sale of Blochmann's books.

No. 692.

fol. 247; lines 13-15; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

گلدسته

GULDASTAH.

Taqi Auhadi, as stated in No. C85, made an abridgment of his 'Urafât, and called it Ka'ba-i-'Irfân. At Jahângîr's order, he wrote an abridgment of Ka'ba-i-'Irfân, and entitled it Intikhâb-i-Ka'ba-i-'Irfân, dividing it into three *Ruks*, called دِیَّانِي, مَدَنِي, و حَنَّاوِي, devoted respectively to ancient poets, the poets of the middle age, and the modern poets. The present MS. comprises selections from the Intikhâb-i-Ka'ba-i-'Irfân, made in A.H. 1155 = A.D. 1742 by 'Abd-ul-Wahhâb (of 'Âlamgîr's time), son of Sayyid Mansûr Khân, and grandson (son's child) of Sayyid Dilâwar Khân, and grandson (daughter's child) of Giyâş-ud-Dîn Khân bin Jumlat-ul-Mulk Islâm Khân Raḍawi Mashhadî سید منصور خان و نبیره سید
دلاور خان و نواسه عیث الدین خان بن جملة الملک اسلام خان رضوی مشہدی *

Beginning:—

و به نستعين من كعبه عرفان انتخا ب عرفات العارفين تصنيف مير
نقی الدین حسینی دقتی بلانی که بموجب حکم نور الدین محمد
جهانگیر بادشاه الخ *

The notices in each *Rukn* are arranged in alphabetical order.

Rukn I, fol. 1^b.

Rukn II, fol. 43^a (without heading).

Rukn III, fol. 74^b.

In several places folios have been misplaced, and the right order seems to be 1-105, 110-136, 107, 106, 137-138, 109, 108, 139, 140-167, 169, 168, 170. There is a gap after fol. 170. The last poet mentioned (fol. 171^a), is Mirzâ Yûsuf Khân. Foll. 172^a, 180^b, contain a collection of 'Umar Khayyâm's Rubâ'is, arranged, except the first one, in alphabetical order.

These Rubâ'is are preceded by a short biographical sketch of Khayyâm.

Foll. 181^a-247^b contain a collection of verses grouped under different headings, each of which indicates the particular subject to which the group belongs. These headings, arranged in alphabetical order, are written in red ink. Foll. 181-203 come after foll. 204-247.

Written in ordinary Indian Ta'liq, within gold and coloured borders.

Not dated; apparently 18th century.

No. 693.

fol. 488; lines 24; size 12 x 7½; 10 x 5½.

رياض الشعرا

RIYÂD U_{SH}-SHU'ARÂ.

A biographical dictionary of Persian poets, with quotations from their compositions.

Author: 'Alî Qulî Dâgîstânî, poetically called Wâlih, علیقلی داعتانی متخلص بواله.

Beginning:—

تذکرہ معجّل خاطر قدس مآثر صاحبان آلاء حمد ناطقیست کہ
نظم مجموعه ممکنات را بکلمہ کن از قلم معنی طراز صورت نگار بر اوج
کوبین با حسن نظامی جلو ظهور بخشیده *

Wâlih, in the preface, traces back his genealogy to 'Abbās, the uncle of the Prophet. On the invasion of Hūlākū Khân and the downfall of the 'Abbasid dynasty, some members of the latter fled to Dâgîstân, and settled there. Their connection with the house of

'Abbās had great influence over the Lazgis of that place, who recognised them as thier chiefs, and gave them the title of *Shamkhāl* شىخال. This *Shamkhālī* dynasty, to which our author belonged, ruled the Lazgis for many years, and gave eminent officers to royal courts. One of the forefathers of *Wālih*, who was appointed *Beglerbegi* of *Erivān* by *Shāh Ṣafī*, and received the title of *Ṣafī Qulī Khān*, left two sons, *Fath 'Alī Khān*, the *Wazīr* of *Sultān Husayn*, and *Mihr 'Alī Khān*, of whose four children, the last, *Muḥammad 'Alī Khān*, the father of *Wālih*, was appointed *Beglerbegi* of *Erivān*, A.H. 1126 = A.D. 1714, and died, according to *Āzād* and the *Būhār Lib. Copy of Riyāḍush-Shu'arā*, fol. 343^a, in A.H. 1128 = A.D. 1715, but according to *Rieu* and others in A.H. 1129 = A.D. 1716.

Fath 'Alī Khān was deposed from the *Wazirate* in A.H. 1133 = A.D. 1720, and with him all his relatives were removed from their offices. This unhappy incident was followed by the terrible *Afgān* invasion of *Persia* under *Maḥmūd Khān* in A.H. 1134 = A.D. 1721, and the author's relatives remained distracted and helpless under the sway of the *Afgān* conquerors, when, in A.H. 1142 = A.D. 1729, *Wālih*, who was born in *Iṣfahān*, *Ṣafar*, A.H. 1124 = A.D. 1712, and after his father's death had returned to *Iṣfahān*, attracted the attention of *Shāh Tahmāsp Ṣafawī*. In his early days, while *Wālih* was pursuing his studies in a *Maktab* at *Iṣfahān*, he fell in love with his cousin, *Khadijah Sultān*. She was betrothed to him; but their union was prevented by the *Afgān* invasion and her forcible marriage to *Karīmḍād*, the slave of *Maḥmūd Khān*. This exercised a very painful influence over *Wālih*, and made the remainder of his life sad and unhappy. The romance forms the subject of a *Maṣnawī* entitled '*Wālih wa Sultān*,' by *Mir Shams ud-Dīn Faqīr 'Abbāsī Dihlawī*. The death of *Shāh Tahmāsp* (the author's patron), in A.H. 1144 = A.D. 1731, intensified the wretchedness of *Wālih's* life in *Iṣfahān*. He left for *India*, and through the influence of *Raughan ud-Daulah* and *Burhān ul-Mulk Sa'ādat Khān* obtained access to the *Dihlī Court*, and received from *Muḥammad Shāh* the command of four thousand, the post of second *Mir Tuzuk*, and the title of *Zafar Jang*. In the time of *Aḥmad Shāh*, he received the command of six thousand and the title of *Khān Zamān Bahādur*. In the reign of '*Ālamgīr II*, he was sent from *Awadh* to *Shāhjahanābād* to supervise the work of *Ṣafdar Jang's* son, *Shujā' ud Daulah*, and through '*Imād ul-Mulk's* recommendation received the command of seven thousand. *Wālih* died in *Dihlī*, A.H. 1170 = A.D. 1756. The chronogram for his death, composed by *Shāh 'Abd ul-Hakīm*, is thus versified by *Āzād* :—

ظفر جنگ امیر گهر سنج معنی بحکم قضا از جهان کرد رحلت
طلب کرد دل سال تاریم فوتش خرد گفت پیوست واله برحمت

The words *واله پیوست* are equal to 1170. The chronogram is quoted at the end of the present copy.

Wālih himself has given a detailed account of his life at the end of the present work (foll. 473-488); but it is more fully dealt with in the *Khizānah-i Āmirah*, pp. 446-450, by his friend and biographer, the celebrated Āzād, who repeatedly met Wālih in India, and received a copy of the present work just at the time of writing the *Khizānah-i Āmirah*.

We learn from the preface that, while composing the work, the author consulted no less than seventy *Diwāns*, besides numerous historical and biographical works relating to his subject. In selecting poems, he has mostly chosen *Qaṣā'id*, *Gazals*, *Qit'ahs*, and other kinds of verse, omitting *Maḡnawīs* which, he says, if selected, "would have swelled the size of the volume to twenty thousand couplets." He wrote the work in India, A.H. 1161 = A.D. 1748, which date he gives in the following chronogram at the end:—

این تذکره چون طرب فرا می دل شد
تاریخش را دل از خرد سایل شد
گفتا ز ریاض الشعرا رفت خزان
در ری چوبهار سر زده داخل شد

The biographical notices, which are said to amount to 2,500 in number, are arranged alphabetically. In the *Khātimah* the author gives specimens of his own compositions, both Persian and Turkish.

See Rieu, i., p. 371; Sprenger, *Oude Catalogue*, p. 132; Bland, *Journal of the Royal Asiatic Society*, vol. ix, pp. 143-147.

Written in a small *Nim Shikastah* hand, within coloured ruled borders. A full tabulated index is given at the beginning.

Not dated; apparently, first half of the 19th century.

Scribe: گلشن علی.

No. 694.

fol. 227; lines 15; size $9\frac{1}{4} \times 5$; 6×3 .

تذکرہ حسینی

TADKIRAH-I-ḤUSAYNĪ.

Notices relating mostly to poets, but partly to saints and princes, of ancient and modern times, with specimens from their writings.

Author: Ḥusay Dūst ibn Sayyid Abū Ṭālib Sanbhālī حسین دوست ابن مید ابو طالب سنبللی .

Beginning:—

حمد بقیاس و سپاس محمدت اسلس جذاب صانعی را سزاست

الغ *

In a short preface the author tells us that he came to Dillī from his native place Sanbhal, and devoted his time to the study of literature, especially the poetical works of eminent authors, and thus became well-skilled in the art of poetry. He adds that he wrote this work at the desire of some of his intimate friends. In a subscription at the end, the work is dedicated to Shāh Shāraf-ud-Dīn Maḥmūd. It ends with a versified chronogram, expressing A.H. 1163 = A.D. 1749 as the date of composition:—

این نامه چو یافت زبب اتمام تاریخ شدش خجسته انجام

The names are arranged in alphabetical order.

A copy of the work, but with a different beginning, is noticed in Rieu, i, p. 372. See also Sprenger, Oude Catalogue, p. 134. The work has been lithographed in the Nawal Kishore Press, Lucknow, A.H. 1292 = A.D. 1875.

Written in fair Nasta'liq, within coloured-ruled borders.

Not dated; latter half of the 19th century.

Scribe: میر ابو الحسن الحسینی .

No. 695.

fol. 280 ; lines 21 ; size $10\frac{3}{4} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 5$.

مجمع النفائس

MAJMA'-UN-NAFĀ'IS.

The famous *Tadkirah* of Persian poets by Sirāj-ud-Din 'Alī Khān Ārzū (*d.* A.H. 1160 = A.D. 1755), سراج الدین علی خان آرزو, in two volumes.

Vol. I.

Beginning :—

حمد صانعی که زبان قلم و قلم زبان را به تحریر و تقریر کلمات فصحا

الحم

The author, who has already been mentioned (No. 399), gives an account of his life on fol. 43^a of the present work.

He says, in the preface, that in compiling this work he made extracts from one hundred *Diwāns* of the poets of the middle ages and of the later period, some of them consisting of no less than 40,000 verses, while the number in others did not exceed five hundred. He adds that, in writing the biographical notices, he depended upon such *Tadkirahs* as Taqī Aḥādī, Naṣrābādī, Kalimāt-ush-Shu'arā, Tuḥfah-i-Sāmī, etc.

He states that he received assistance from only one man, namely Shaykh Mubārak Muḥyi-ud-Dīn شیع مبارک معی الدین.

The date of completion of the work, given in the preface, is A.H. 1164 = A.D. 1750. The entire work contains 1735 alphabetically arranged biographical notices, with copious extracts from their works. The present volume, comprising 838 notices, begins with the saint Abāyazīd Bisṭāmī, and ends with Muḥammad Māh Ṣadāqat, breaking off thus :—

گوشه گدیزی مصلحت با قامت خم دیده ام - لیلی بر

No. 696.

fol. 281-552 (272); lines and size same as above.

Vol. II.

Continuation of the preceding copy, beginning with the words:

(Sic) سرمد بسد ناز بخود مي بالد

This part of the work, containing 897 notices, begins with Mullâ Şabâ'î ملاح صبايى, and ends with Muḥammad Aḡhrāf Yaktâ محمد اشرف يكتا. It concludes with a *Khâtimah*, fol. 546^a, containing short extracts from those poets, particulars of whom the author was unable to get.

For other copies, see Sprenger, *Oude Catalogue*, p. 132; Ethé, *Bodl. Lib. Catalogue*, No. 380; Ethé, *Ind. Office Lib. Catalogue*, No. 680.

Both the volumes are written, in ordinary Nasta'liq, by Aḡsan Ullah احسن الله.

Dated 9th Şafar, A.H. 1179.

A full index is placed at the beginning of each volume.

The signature of H. Blochmann is found at the beginning of each volume. The one in the first volume is dated 1875.

No. 697.

fol. 111; lines 23-24; size $10 \times 6\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

سر آزاد

SARW-I-ÂZÂD.

The second volume of Âzad's great biographical work (*Ma'âşir-ul Kirâm*), containing notices of the learned men and poets of Bilgrâm and other parts of India, who lived after A.H. 1000 = A.D. 1591, with the special title of *Sarw-i-Âzâd*.

Beginning:—

سرمايه حمد نياز مبدعى كه ارواح معانى را باقوالب الغاظ آميخته الغ *

In the preface the author says that, after completing the *Yad-i-Baydâ* (see No. 691), he resolved upon writing a work on the learned men of Bilgrâm. He then wrote a work, dividing it into two

volumes, the first of which he styled *مآثر الکرام*, and the second *سرو آزاد*.

This volume, like the first, consists of two *Faṣls* :—

- I. Biographies of Persian poets who were born in India, or came to it from other countries, fol. 2^a. Notices of learned men and poets of Bilgrām, fol. 72^a.
- II. Notices of *Rekhtah* poets, fol. 102^a.

The author mentions himself on fol. 84^b.

The work ends with some Hindūstānī *Dohās*, which, according to Ethé, India Office Lib. Catalogue, No. 683, are extracts from Mir Gulām Nabī's Hindūstānī treatise *انک درین*, composed in A.H. 1154 = A.D. 1741.

The present volume, like the first, was completed in A.H. 1166 = A.D. 1753, for which the author gives the following chronogram on fol. 2^a.

نشاند آزاد سرو سبز تازه

Compare, on this work, Sprenger, Oude Catalogue, p. 143, and Bland, ix, p. 151.

Written in ugly Indian Ta'liq.

Not dated, apparently 19th century.

An index of the lives, written in a later hand, is attached at the end of the copy.

No. 698.

fol. 217; lines 21; size $12\frac{1}{4} \times 9\frac{1}{4}$; $9\frac{1}{4} \times 6\frac{1}{4}$.

باغ معانی

BÂĞ-I-MA'ÂNÎ.

A biographical dictionary of Persian poets, arranged in alphabetical order.

Author: Naqsh 'Alī نقش علی.

Beginning:—

فاتحه و فتح کلام خدا نام خدا آمده نام خدا
سپاس بی قیدس بهار آفرینی را سزا ست که عذال ناطقه الهم

The author's name is distinctly given on fol. 2^a as نقش علی. He says that, after finishing the five *Chamans* of the *Tadkirah-i Bâg-i*

Ma'ânî, he took up the portion containing the sixth and seventh *Chamans* and the *Khâtimah* :—

اما بعد ميگويد مولف اين اوراق بگ آستان نبي و ولي نقش علي
عفی الله عنه من جرايم الخفي و الجلي که چون از آراستن پنج چمن
تذکره باغ معاني بآبباري سحاب الطاف و سرچشمه اعطاف الهي شادابي
خاطر حاصل شد حاليا منقار عندليب کلکم بر شاخسار گلهاي چمن ششم
و هفتم و خاتمه هزار است (Sic)

Sprenger, *Oude Catalogue*, p. 152, who wrongly holds that the author of the work may be 'Alî Ibrâhîm Khân, says that the work apparently consists of three or four large folio volumes, of which he had seen only the second. Our copy comprises a portion of the third volume.

It is arranged in alphabetical order, and contains short biographical notices of poets from the ninth century down to the author's time, but mostly poets who came to, or lived in, India.

There are numerous additions on the margins, written by the author himself, the handwriting being identical with the text. This shows that it is an autograph copy.

As for the date of composition, Dr. Sprenger is most probably correct in holding that the title of the work باغ معاني, the numerical value of which is 1174, forms a chronogram. In support of this may be mentioned that the author, while noticing the life of عطاء الله خان (fol. 37^a), mentions A.H. 1174 = A.D. 1760, as the current year : در اين اوقات که هزار و يكصد و هفتاد و چهار هجريت الخ : again in fol. 126^b. But it is evident that the work received later attention from the author himself. There are the marginal additions, and in several places in the text a date, mentioned as the current year, has been changed to a later one. For instance, on fol. 36^b, the date of the author's meeting with سيد نور الدين خان has been corrected and changed to A.H. 1190 = A.D. 1776, and again, on fol. 126^b, the original date mentioned as the current year has been changed to A.H. 1196 = A.D. 1782. In noticing the life of Āzād, the author says that he (Āzād) was then engaged in writing the *سرود آزاد* which, as we know, was completed in A.H. 1166 = A.D. 1752. In the same place, on the margin, the author adds in his own handwriting that he received a copy of Āzād's *خزانة عامرة* (completed in A.H. 1176 or 1177 = A.D. 1762 or 1763) :—

تذکره سوم که از تالیفاتش بنظر عاصی مولف رسیده نام آن خزینه
(خزانه) عامره نهاده لیکن مختصرست و بطریق تاریخ حالات نواب نظام
الملک و اولادش نوشته *

The present copy begins with *امیر امین الدین* and breaks off after
the account of *محمد ظریف ظریف تخلص*, the last name under the letter
ط. The catchwords of the last folio are *حروف العین المیملة*.

Written in a hasty Ta'liq.

Not dated; 18th century.

No. 699.

fol. 262; lines 17; size $11\frac{1}{4} \times 7$; 9×5 .

سفینه عشرت

SAFÎNAH-I 'ISHRAT.

A biographical dictionary of ancient and modern Persian poets,
with extracts from their works.

Author: Durgâ Dâs درگا داس (see fol. 52^a).

Beginning:—

حمد ناظمی که رباعی عناصر را ترکیب بند ساخته الخ *

The notices are arranged in alphabetical order. The first poet
mentioned is *اسدی طوسی*. The MS. breaks off in the middle of the
letter *س* with the life of *سابق تخلص*.

The date of composition, A.H. 1175 = A.D. 1761, is expressed by
the title of the work.

The copy, a quite modern one, is not free from clerical mistakes.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 700.

fol. 349; lines 17; size $9\frac{3}{4} \times 6; 7 \times 3\frac{3}{4}$.

خزانه عامره

KHIZÂNÂH-I-ÂMIRAH.

Notices of ancient and modern poets, and of some leading Indian Amîrs who were contemporary with the author.

Author: Mir Gulâm 'Alî Âzâd میر غلام علی آزاد.

Beginning:—

سر کلام را جیفه حمد صانعی که انسانرا بگوهر گرانمایه ناطقه نواخت

الخ *

This is the most popular of all the *tadkirahs* of the author. In the preface he tells us that he wrote it at the desire of his brother's son, Mir Awlâd Muḥammad, who requested him to compile a *tadkirah* of those poets who had enriched themselves by praising the great. A full list of the authorities on which the work is based is given in Rien, i, p. 373. The date of composition, given on fol. 2^b, is A.H. 1176 = A.D. 1762.

The notices of poets, 135 in all, are arranged in alphabetical order. A list of the persons dealt with in the work is given in the beginning of the copy. For particulars, see Sprenger, *Oude Catalogue*, p. 143; Bland, *Journal of the Royal Asiatic Soc.*, ix, pp. 40-43; Elliot, *Hist. of India*, viii, p. 188; Ethé, *Bodl. Lib. Catalogue*, No. 381, where a full list of all the biographies is given; Ethé, *India Office Lib. Catalogue*, Nos. 685-690. The work has been lithographed in Cawnpur, A.D. 1900.

Written in legible Nasta'liq.

Not dated, apparently 19th century.

No. 701.

fol. 286; lines 23; size $11\frac{1}{2} \times 6\frac{1}{4}$; $8\frac{1}{4} \times 4\frac{1}{2}$.

گل رعنا

GUL-I-RA'NĀ.

A biographical dictionary of the Persian poets of India, arranged in alphabetical order.

Author: Lachhmī Narāyan, with the poetical *nom de plume* Shafiq, of Aurangābād.

لحمي نراين متخلص به شفيق اورنگابادي *

Beginning:—

يا رب مقبول ساز انشای مرا در خوش سخنان بلند کن جای مرا
چون بوقلمون که رنگ قایم دارد ایمن ز خزان کن گل رعناي مرا

The author, who has been mentioned under No. 543, says in the preface that he divided the work into two parts, called *Faql*, the first devoted to the biographies of the Muslim poets, and the second to those of the Hindū poets. He commenced the work in A.H. 1181 = A.D. 1767, expressed by the words رعنا گلي شگفت in the following versified chronogram:—

نوگ قلم لآلي بحر سخندوران از قوم مسلمين و فريق هندو سفت
تاريخ اين محيغه رنگين سحر گمي از باغ طبع سرزده رعنا گلي شگفت

According to the following chronogram at the end, the author completed the work in A.H. 1182 = A.D. 1768:—

اين كتاب مناقب شعرا بچه اسلوب تازه شد مرقوم
از پي ختم اين محيغه شفيق گفت تاريخ نامم مخنوم

He shows high respect for Āzād Bilgrāmī, whom he calls his *Pir*, and to whom he devotes the first notice, occupying fol. 2^b—13^b.

He enumerates the following works as those he consulted:—

1. مرآة الخيال تاليف شير خان لودي
2. کلیات الشعرا تاليف سرخوش دهلوی
3. همیشه بهار تاليف اخلاص دهلوی

4. حیات الشعرا تالیف محمود علی خان کشمیری
5. زیانی الشعرا تالیف والد داغستانی
6. فصل ثالث از تذکره تالیف خوشگو
7. صجمع النفایس تالیف سراج الدین علی خان آرزو اکبر آبادی
8. بد بیضا و سرو آزاد و خزانة عامره هوسه تذکره تالیف حضرت آزاد بلگرامی
9. بی نظیر تالیف میر عبد الوهاب دولابا دی
10. مردم دہدہ تالیف شاہ عبد العکیم حاکم لاہوری

A copy of extracts from the first part of the work is noticed in Rieu III, p. 977.

The work is noticed by Bland, J.R.A.S., vol. ix., p. 173.

The second *Faṣl* (fol. 261^a), which is of special interest, treats of the following Hindū poets (the names, written in bad red ink, are in most places indistinct or illegible; but an attempt has been made to read them):—

Ajal, or Aḥal, Dās of Jahānābād, belonged to the Khatri tribe, and led the life of a devotee, generally in the company of *Darwīshes*; fol. 261^b.

Ikhlās Jahānābādī, with his original name Kishan Chānd, the son of Ajal Dās and a pupil of Mirzā ‘Abd-ul Ġanī Beg Qubūl of Kashmīr, and author of the *Tadkirah* entitled همیشه بهار (compiled, A.H. 1136 = A.D. 1723); fol. 261^b.

Anandagī of Bindrāban, versifier of the Hindī work بیاکوت; fol. 261^b.

Ulfat, a Kāyath of ‘Azīmābād, with his name Lālā Ujākar Chānd, adopted the *takhalluṣ* Ġurbat, but subsequently changed it to Ulfat. His poems were revised by Mir Muḥammad ‘Alim Taḥqīq Samarqandī, a man skilled in music and archery, son of Badī‘-ud-Dīn Samarqandī, better known as Mir Matīn, and pupil of Mirzā Mūsawī Fiṭrat; fol. 262^a.

Barhaman, with his full name Rāi Chāndar Bhān Lāhaurī, son of Dharam Dās, a clerk, and pupil of Mullā ‘Abd-ul Ḥakīm Siyālī Kotī; author of انشاء برہمن and چار چمن (a letter to him by Munir Lāhaurī is quoted); fol. 262^a.

Barhaman, with his name Lālā Jagat Rāi, of Lahore, versed in Arabic and Persian; stated to be residing in the mosque of Lanbān, in A.H. 1091 (evidently a mistake for A.H. 1181 = A.D. 1767); fol. 264^b.

Bitakalluf, with his name Lālā Sadānand, the uncle of Lālā Khwushgū, the *Tadkirah* writer; originally from Lakhnauti in Sahā-

ranpūr, and in service under Zib Bānū Begam, the wife of Prince Muḥammad A'zam Shāh; author of a small *Diwān*, entrusted at the time of his death to Shafiq; fol. 264^b.

Biḡam, a Khatri, with his name Bhūpat Rāi, the descendant of Panjābī *Qānūngūs*; fell in love with a Hindū boy named Narāyan Chānd, renounced the world, and became a disciple of Narāyan Bairāgi; author of *چند نایک پروردہ* and stories of the Indian devotees in Maḡnawīs (قصص فقراء هند در متلویات نظم کردہ), particularly that of Bām Deo (he was alive in the time of Sulṭān Firūz Shāh); his Kulliyāt consists of fifteen thousand verses (died, according to Khwushgū, in A.H. 1132 = A.D. 1719); fol. 265^a.

Bāniyah, the *takhalluṣ* of Bhūpat Rāi Bāniyah, i.e. grocer, of Kangūh, in Sahāranpūr, who died in A.H. 1139 = A.D. 1726; fol. 265^b.

Bahār, whose name was Rāi Uday Bhān Dīhlawī, a pupil of Kishan Chānd Ikhlās; fol. 265^b.

Bidār, with his name Gulāb Rāi, a Khatri of Naushahrah in the Panjāb; fol. 265^b.

Bidār, the *takhalluṣ* of Basāwan Rāi of Azimābād and Shāh-jahānābād, a pupil of Maḡhar Jān Jānān; fol. 266^a.

Tausani, *takhalluṣ* of Rāi Manūhar, son of Launkaran (لونکران), the Rājah of Sānbhar in Akbar's time; known at first, according to Badā'ūnī, as Muḥammad Manūhar, afterwards given the title of Mirzā Manūhar; the first Hindū poet whose name became known in Persia, and the only one whose verses were entered by Šā'ib in his *Bayād*; also mentioned in Taqī Aḡhādī's *Taḡkirah*; the eponymous author of Akbar's Manūhar Nagar in Sānbhar; fol. 266^a.

Tāzah, of Dīhli, with his name Lālji, a pupil of Mīr Muḥammad Afḡal Šābit Ilāhābādī; fol. 267^a.

Tamiz, with his name Srī Gūpāl, according to Khwushgū a Barhaman of the Sūraj tribe; well versed in Hindī, and the author of a Maḡnawī in praise of Mathrā; a pupil of Mirzā Bidil; fol. 267^a.

Hayā, with his name Lālā Shēo Rām Dās, of Akharābād, the second son of Rāi Bhakti Māl, who served under Asad Khān, Wazīr of Aurangzib; a pupil of Mirzā Bidil, and author of a prose work entitled گلشنِ بهارِ ارم in praise of Mathrā, in the style of the Chahār Ungur of Mirzā Bidil; fol. 267^a.

Huzuri, *takhalluṣ* of Gūr Baksh [the account here is taken from Khwushgū, No. 690]; fol. 268^b.

Khwushgū, originally called Bindrāban, a Hindū of the Bais tribe of Mathrā; a pupil of Sirāj-ud-Dīn 'Alī Khān Ārzū and author

of a *Tadkirah* dedicated to 'Umdat-ul Mulk Amīr Khān, *takhalluṣ* Anjām; died in 'Azīmābād, A.H. 1170 = A.D. 1756; fol. 269^a.

Khākistar, with his name Lālā Sarbsukh Rāi, a Kāyath and brother of Rājah Rām Narāyan Mauzūn; fol. 271^a.

Dabīr, *takhalluṣ* of Lālā Daulat Rāi Burhānpūrī, the brother of Lālā Khwushhāl Chānd Farḥat; author of a detailed account of the family of Nawwāb Āṣaf Jāh of Haydarābād and his Amīrs, and a resident there at the time of the writing of this work, and a friend of the author; fol. 271^a.

Dānīsh, with his name Lālā Sūbhā Rām Lakhnawī, a contemporary of the author; was in the service of Rājah Shītāb Rāi Nāzīm of 'Azīmābād as *Pishkār* of the Parganah Danwār; the elder brother of Khīm Rām, *takhalluṣ* Binīsh, then *Munshi* to Mīr Nūr-ul-Ḥasan Khān Bilgrāmi; fol. 271^a.

Diwānah, *takhalluṣ* of Lālā Sarbsukh Rāi; fol. 271^b.

Dahīn, with his name Rūp Narāyan, uterine brother of the author, and born on Monday 24 Jumādā I., A.H. 1162 = A.D. 1748; the holder of a post under the title of Dāli Chānd in the court of Amīr-ul-Mamālik Āṣaf-ud-Daulah; his poems were corrected by Āzād and Khān Shāhib Dakā; fol. 271^b.

Sabqat of Lakhnau, with his name Sukhrāj, the descendant of persons holding high posts under 'Umdat-ul-Mulk Asad Khān, the Wazīr of Aurangzib; well versed in all branches of literature, and pupil of Mirzā Bidil. For some time he held the post of Mīr Sāmān and then that of Diwān under Asad Ullah Khān, popularly called Nawwāb Auliyā, the cousin of Qutb-ul-Mulk, the Wazīr of Muḥammad Farrukh Siyar. He accompanied the army of the Amīr-ul-Umarā Sayyid Ḥusayn 'Alī Khān, brother of Qutb-ul-Mulk, to the Deccan campaigns, and rendered good service. He wrote a versified account of the victory of the Amīr-ul-Umarā over Dā'ud Khān Afgān, in the style of the Shāh Nāmā, consisting of about seven hundred verses. In Sha'bān, A.H. 1138 = A.D. 1225, the sad news reached Dihli that he had died in a battle against Rājah Gir dhar; fol. 271^b.

Shahid, with his name Bālmakund, a native of Mānikpūr in Lahore, and nephew of Rāi 'Ālam Chānd, the Diwān of Nawwāb Shujā'ud-Daulah, Nāzīm of Bengal; fol. 273^a.

Shafiq, with his full name Laghmi Narāyan, the author of the present work; fol. 273^b.

'Ishrat, with his name جیش (probably جیش Jay Kishan), a Barhaman of Kashmīr, was in the service of Nawwāb Najm-ud-

Daulah Amir *Khân*, *takhalluṣ* Anjām, and Nawwāb Mu'tamin-ud-Daulah Iṣḥāq *Khân*; Yahyā *Khân*, the Diwān, of Muḥammad *Shāh*'s time, made him the *Qānūngū* of Kashmīr; author of the Maḡnawī Rām Sitā, which *Shafiq* considers better than that of Masihā Pānpatī; fol. 277^a.

‘*Āshiq*, with his name Sheo Rām, of the Panjāb, highly spoken of by *Shaykh Nūr-ul-‘Ayn Wāqif* of Batālah in one of his letters to Āzād; died in A.H. 1179 = A.D. 1765; fol. 277^a.

Farḥat, with his name Lālā Khwushḥāl Chānd Burhānpūrī, the uncle of Lālā Daulat Rāi Dabīr; died in Burhānpūr, A.H. 1147 = A.D. 1734; fol. 277^b.

Farḥat, *takhalluṣ* of Lālā Dhan Rāj Burhānpūrī, a Kāyath of the Saksinah tribe, who laboured under a chronic disease, which led someone to point out that the words *دائم المرض* (chronic) give the *Tārīkh* of his birth, expressing the year A.H. 1126 = A.D. 1714; fol. 277^b.

Qudrat, with his name Lālā Muḡtāq Rāi, a Khatri Hindū, born on the day on which Mirzā Bidil died, i.e. 4 Saḡar, A.H. 1033 = A.D. 1623. In his early age he came to *Shāhjahānābād*, and at the date of this work was living in Bareilly; had a taste for Maḡnawī poems and versified the Mahābhārat, wrote Ġazals in addition consisting of thirty thousand verses, and Qaṣīdahs of ten thousand; fol. 277^b.

Lālāh, *takhalluṣ* of Sarūnḡī (سرُونجی), born in Sarūnḡ, Mālwah, and brought up in Burhānpūr; a friend of the author; in service under Nawwāb Āṣaf Jāh II; fol. 277^b.

Mukhlis *takhalluṣ* of Rāi Anand Rām, the son of Rājah Hardi Rām of Lahore; lived in *Shāhjahānābād*, and was the Wakil of the courts of Nawwāb I’timād-ud-Daulah Qamar-ud-Dīn *Khân* (Wazīr of Muḥammad *Shāh*) and Sayf-ud-Daulah ‘Abd-uṣ-Ṣamad *Khân* (Nāzīm of Lahore and Multān); received the title of Rāi Rāyān; was a pupil of Mirzā Bidil, and later of Ārzū; was the most eminent of all the Hindū poets, and died in A.H. 1164 = A.D. 1750; his Diwān consists of ten thousand verses; also wrote a story in prose and a preface to a Muraqqa‘; fol. 278^a.

Mukhlis, with his name Anbā‘ī Dās, a native of Lahore; fol. 280^a.

Mauzūn, *takhalluṣ* of Rājah Rām Narāyan, the Ṣūbahdār of ‘Azīmābād from the time of Nawwāb Mahābat Jang to the time of Qāsim ‘Alī *Khân*. In A.H. 1172 = A.D. 1758, when the prince ‘Alī Gauhar advanced on ‘Azīmābād, Mauzūn rebelled, and joined Ṣādiq ‘Alī *Khân* alias Mīran (son of Ja‘far ‘Alī *Khân*, *Shujā‘-ul-Mulk*, the Nāzīm of Bengal) in his battles with the prince. In

A.H. 1174 = A.D. 1760, when Nawwâb 'Alijâh Qâsim 'Alî Khân, son-in-law of Shujâ'-ul-Mulk, became Nâzim of Bengal, he dismissed Mauzûn from the Sûbahdâri, and arrested him. Towards the end of Rabi, II. A.H. 1177 = A.D. 1763, when Qâsim 'Alî Khân was defeated by the English, he took Mauzûn from the fort of Monghyr, where he was imprisoned, and drowned him in the Ganges; fol. 280^b.

Mauzûn, *takhalluṣ* of Râjah Madan Singh Jahânâbâdî, whose original home was Jakâlî in Itâwâ (ايتوا). His ancestors had settled in Shâhjahanâbâd. His father, Jagat Singh, was at first Munshî and afterwards Diwân of Nawwâb Gâzi-ud-Dîn Khân Firûz Jang, and received the *mansab* of 3000 in the time of Nawwâb Âsaf Jâh. Mauzûn attached himself to Âsaf Jâh. He was dismissed in the time of Nawwâb Nizâm-ud-Daulah Nâsir Jang Shahîd, but was re-appointed under Amîr-ul-Mamâlik. After his father's death, Mauzûn received the *mansab* of 2000, and the title of Râjah from Âmir-ul-Mamâlik, and in the time of Âsaf Jâh II was raised to the *mansab* of 3000. He died at the age of forty-nine on 5 Shawwâl, A.H. 1179 = A.D. 1765, of a wound which he received in the battle with the English at Machhlî Bandar. His compositions consist of Gâzals, Qaṣîdahs, Rubâ'is and short Maṣnawis; but, the author says, his work needs revision; fol. 281^b.

Mashrab Akbarâbâdî, of Râjpût tribe. His name was Bhaurî Singh, but he changed it to Râm Singh. He was a pupil of Muḥammad Muqîm Âzâd Kashmîrî, and adopted both the *takhalluṣ* Mashrab and Mashrabî. He spent some time in Murshidâbâd, and at the time of writing this book he was serving with Mirzâ Haydar Beg under Nawwâb Shujâ'-ud-Daulah Nishâpûrî; fol. 283^a.

Munshî, *takhalluṣ* of Lâlâ Fath Chând Burchânpûrî, a Kâyath, and author of poems in imitation of Shaukat Bukhârî; visited by the author in the house of Âzâd; fol. 283^a.

Nudrat, with his name Lâlâ Hakîm Chând Thânisari [the account is taken from Khwushgū, which see]; fol. 283^b.

Walî, a Hindû, a Munshî under Dârâ Shikûh; learnt the technicalities of Sûfism from Mullâ Shâh Badakhshî, and accordingly chose the *takhalluṣ* Walî; fol. 284^a.

Wârastah, called Siyâlkotî Mal after the name of his birth-place, Siyâlkot; author of *مصطلحات الشعرا* (A.H. 1180 = A.D. 1766, for which year the title forms a chronogram) and of a treatise entitled *جواب شانى* and a *Tadkirah*; settled finally at Derah Gâzi Khân, near Multân, and died there in A.H. 1180 = A.D. 1766; fol. 284^b. • •

Hindû, with his name Mathrâ Dâs, a resident of Bengal during Shâh Jahân's time; imprisoned by Khân Zamân, Governor of

Bengal, whereupon he sent a Ġazal to Ḥakīm Ruknā Masīḥ Kāshī; fol. 285^b.

Hunar, with his name Gyân Râi, of a family belonging to Shāhjahānābād, but born in Daulatābād, A.H. 1128 = A.D. 1715. His grandfather was the Diwān of Nawwāb Qilīj Khān Bahādur, the brother-in-law of Bahādur Shāh. His father, at first a chronicler under the Nawwāb, was appointed Munshi to Sayyid 'Ālam 'Alī Khān, the brother's son of Amīr-ul-Umarā Husayn 'Alī Khān, and later on received the post of *Huẓūr Nawīsī* حضور نویسی under Āṣaf Jāh, which rendered him so much to be envied that he was poisoned in A.H. 1142 = A.D. 1729. Hunar was appointed in his father's place eight months later, and continued to enjoy the favour of Āṣaf Jāh, to whom he addressed several panegyric poems. After his patron's death, he served under Nawwāb Nizām-ud-Daulah Shāhid, and resigned his service in the time of Amīr-ul-Mamālik Āṣaf-ud-Daulah, and at the time of writing this book was living in Aurangābād. His poems were corrected by Āzād. The author added, after the completion of this work, that Hunar died in Aurangābād on the 9th of Ramaḍān, A.H. 1190 = A.D. 1770; fol. 285^b.

Written in ordinary Indian Ta'liq, with rubrics. A subscription at the end says that one Subhān Ahmad had the copy transcribed by the scribes میر محمد علی - میر بہادر علی - میر تقی علی - میر افتخار علی - میر غلام حیدر - لالہ بیوگی لعل کابٹہ سکینہ and میر علی - میر غلام حیدر.

Dated 5 Jumādā II, 1204 Faṣlī year.

No. 702.

fol. 331; lines 19; size $12\frac{1}{2} \times 7\frac{3}{4}$; $9\frac{1}{2} \times 5\frac{7}{8}$.

آتشکده

ĀTASHKADAH.

The famous collection of biographies of ancient and modern Persian poets, with extracts from their works, by Hājī Luṭf 'Alī Beg Isfahānī bin Āqā Khān, poetically surnamed Āḍur.

• حاجی لطف علی بیگ اصفهانی المتخلص بآذر بن آقا خان

This copy begins with the following Bait-i-Surkh:

• در طوف حرم دیدم دی مغیبت میگفت

این خانه باین خوبی آتشکده یابستی

The author, who has been mentioned under No. 400, was born in Isfahān, A.H. 1134 = A.D. 1721. He commenced the work about A.H. 1174 = A.D. 1760. The last date found in this copy (fol. 284^a) is A.H. 1187 = A.D. 1773, when عذري, noticed among the poets contemporary with the author, is stated to have died. According to a copy in the British Museum, Add. 16, 727, the latest date, which records the death of Faribī, is A.H. 1193 = A.D. 1779. That poet is not mentioned in our copy. According to Ethé, Bodl. Lib. Catalogue, No. 384, the author was still alive in A.H. 1199 = A.D. 1785. The author of the *Sham'ī Anjuman*, p. 65, says that Āḍur died towards the close of the twelfth century, Hijrah.

The Ātashkadah, or the 'Fire temple,' consists of two معبر 'Censers,' subdivided into شعله 'flame,' اختر 'fire tongue,' شرارة 'sparks,' فروغ 'shine' and پرتو 'rays.'

The notices are arranged under the towns or provinces to which the poets belonged, and in alphabetical order. A detailed account of the work is given in the J.R.A.S., vol. vii, pp. 345-392; and there is an additional notice in vol. ix, p. 51, by N. Bland, who also edited the chapter in "Ātashkadah" on the royal and princely poets (London, 1844). Comp. Ethé, Bodl. Lib. Catal., Nos. 384-386, where a complete list of all the biographies is given. See also Rieu, i, p. 375; W. Pertsch, Berlin Cat., p. 624; Sprenger, p. 161; Ethé, India Office Lib. Catal., Nos. 693-694. The work has been lithographed, Calcutta, A.H. 1249, and Bombay, A.H. 1277.

Written in fair Nasta'liq.

The colophon says that the MS. was written for Captain Store (استور). Dated 25th October, 1823.

Scribe: کجیت سنگھ کتیری.

No. 703.

fol. 182; lines 11; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

انیس الاحبا

ANĪS-UL-AḤIBBĀ.

Biographical notices of Mirzā Muḥammad Fākhir Makin and his pupils.

Author: Mohan La'l Anīs موهن لعل انیس.

Beginning :—

سنایش بیحد و نیایش لا تعد سخن آفرینی را که بغمه کف و تون
چندین زمزمه کونا کون بر آورده آخ *

The poet Makin, whose life forms the main theme of the work, has been noticed under No. 430.

The author, Anis, a pupil of Makin, describes himself on fol. 142^b as a Hindû Kâyath, and son of Râi Tûlâ Râm, Qânûngû of Parganah Gopāmau, Sarkâr Khayrâbâd. He tells us that, after writing a *Diwân*, he was thinking of collecting poems of Makin's pupils with short biographical notices of them, when he was invited to join the literary circle patronised by Mahârâjah Tiket Râi (d. A.H. 1215 = A.D. 1800), Diwân of Sarfarâz-ud-Daulah Mirzâ Hasan Ridâ Khân, the Nâ'ib of Âsaf-ud-Daulah. He was requested by the Râjah to write a *Tadhkirah* after the model of 'Alî Hazîn. Hence the present composition. It was completed in A.H. 1197 = A.D. 1782, for which the author gives the following chronogram on fol. 181^b :—

این نسخه که رشک باغ بی سعی جلیس
چون ساخت انیس از گل شعر نفیس
سالش ز چمن طراز دانش جستم
فی الفور بگفت این بود باغ انیس

Contents :—

I'tilâh—Notice on Mirzâ 'Azîmâi Iksir, master of Fâkhir Makin, fol. 7^a.

Fath-ul-Bâb—Notice on Fâkhir Makin, fol. 10^b.

Faṣl—Notices on thirty-one Muslim disciples of Makin, beginning with the Emperor Shâh 'Âlam, who adopted the *Takhalluṣ* Âftâb, fol. 28^b.

Fâṣilah—Notices on six Hindû disciples of Makin, beginning with رای سرب سکه دیوانه, fol. 114^b.

Ihṭitâm—Notices on five Muslim pupils of Makin, beginning with Khwâjah Muḥammad Hasan, fol. 160^b. (In the index, given at the beginning of the copy, only three names are given.)

Husn-i-Khâtimah—Notices on six Hindû disciples of Makin, beginning with Khwushhâl Chand 'Irfân, fol. 167^b.

The contents of the work have been described by Sprenger, *Oude Catalogue*, p. 161. See also Rieu, i, p. 376.

Written in careless Nasta'liq.

Not dated; latter half of the 19th century.

The following note is found on the title page:—

“رے تازکیرا ہ انیس

or

Anis ul Ahibba

a History of Literature

(quite modern) by Mohan Lal Anis.

“a rare book

(Sd.) J. H. Blochmann.”

noticed by Sprenger.”

The MS. is worm-eaten in some places.

No. 704.

fol. 252; lines 21; size $13\frac{1}{4} \times 8\frac{3}{4}$; $9\frac{3}{4} \times 6$.

خلاصۃ الکلام

KHULÂṢAT-UL-KALÂM.

A very valuable and rare Persian *Tadhkirah*, consisting of selections from Maḡnawis, with biographical notices of the poets, in two volumes.

Author: Nawwâb Amin-ud-Daulah 'Azîz-ul-Mulk 'Alî Ibrâhîm Khân Bahâdur Naṣîr Jang, with the *takhalluṣ* Khâlîl.

نواب امین الدولہ عزیز الملک علی ابراہیم خان بہادر نصیر جنگ
المنخلص بہ خلیل •

Beginning:—

تعالی اللہ ما قصر فہمان کوتہ بیدان را چہ یارا کہ زبان بہ حمد و ثناء
متکلم بی زبان توانیم کشود الخ •

The author, a native of Patna, was the chief magistrate of Banâras during the Governorship-general of Warren Hastings, and died, according to the following chronogram by Jur'at, in A.H. 1208 = A.D. 1793: لو کہ مغل مطلع دیوان عدالت. See Sprenger, Oude Catalogue, p. 180, where the date is wrongly given as A.H. 1008 = A.D. 159. He is the author of several other works, viz., *Gulzâr-i Ibrâhîm* (see No. 707), *Ṣuḥuf-i Ibrâhîm* (see No. 708), and a history of the Mahratta wars from A.H. 1171 to 1191 = A.D. 1757-1777 (see Rieu, i, p. 328).

The author tells us, in his preface, that from the thirteenth year of the reign of Shâh 'Âlam (A.H. 1173-1221 = A.D. 1759-1806) he contemplated writing the present work, for which he had been long engaged in collecting materials. The work stood still for some time, but was completed in A.H. 1198 = A.D. 1783, under the Wazirate of Âsaf-ud-Daulah and the Governorship-general of Warren Hastings.

A copy is noticed in Ethé, Bodl. Lib. Catalogue, No. 390. See also Bland, vol. ix, pp. 158-160.

The biographical notices are arranged in alphabetical order. This copy, endorsed as vol. i, comprises the letters from الف to خا. It begins with اسدى طوسى, and, breaking off in the middle of selections from the *Shirîn wa Khusrau* of Amîr Khusrau, ends with the words ترخرش.

The poets dealt with in this volume are as follows:—

(1) استاد الشعرا حكيم اسدى طوسى (1):—The statement made in the *Târikh-i Firishtah*, and in other *Tadkirahs*, that Asadî, at the request of Firdausî, completed the *Shâh Nâmah* by adding four thousand verses at the end, according to reliable authorities, as well as the author, is unfounded. Asadî's only composition is the *Gurshâsp Nâmah*, consisting of about thirteen thousand six hundred verses, of which more than nine hundred are quoted here. Asadî died in the reign of Sulţân Mas'ûd bin Maḥmûd Ġâzî; fol. 3^a.

(2) خليفه ابراهيم دهلوى (2):—His father, Muḥammad 'Alî, better known as Hâjî Bâbâ-i Badakhshânî, came to India from Turkistân, and Khalifah was born in Shâbjahânâbâd, Dihlî A.H. 1087 = A.D. 1676. He became the disciple of Mir Jalâl-ud-Dîn Husayn Badakhshânî, who was born in India, and was a *Jama'dâr* under Faṭḥ Ullah Khân of 'Âlamgir's time. He travelled to many cities in India, and finally, at the request of Sa'âdat Khân Burhân-ul Mulk, Şûbahdâr of Lucknow, settled in Lucknow. After Nâdir Shâh's departure from India, he went back to Dihlî in A.H. 1160 = A.D. 1747.

He wrote several works on the doctrines and technicalities of Sûfism. At the request of his *Pîr*, he added the seventh *Daftar* to the *Maḡnawî*, left incomplete by Maulânâ Rûmî, and also incorporated an incomplete story of the princes at the end of the sixth *Daftar*. He further added four more *Daftars*, that is to say five in all, to the six of the *Maḡnawî*. His book consists of six thousand verses; fol. 14^b.

(3) عنایت خان آشفنا تخلص (3):—His name was Khwâjah Muḥammad Tâhir, son of Zafar Khân Aḥsan. He wrote an account of the thirty years of Shâh Jahân, which excelled those of Mullâ Hamîd

and others. Towards the end of his life he went to Kashmir, and died there in A.H. 1077 = A.D. 1667. His *Kulliyât*, consisting of Qasîdahs, Qit'ahs and Ġazals, was seen by the author, and contained seven hundred and ninety-five verses of Maḡnawîs; fol. 20^a.

(4) شيخ ركن الدين اوحدي مراغى:—He was a disciple of Shaykh Auhad-ud Din Kirmânî. There are controversies regarding the date of his death. According to Daulat Shâh, he died in A.H. 760 = A.D. 1359; Ārzû and Taqî Husaynî Dikrî fix his death in A.H. 697 = A.D. 1297, in the time of Ġâzân Khân. The real truth is that he flourished in the reign of Arġûn Khân bin Abâqâ Khân bin Hülâkû Khân, and was still alive in the reign of Sulţân Abû Sa'îd Bahâdur Khân (d. A.H. 736 = A.D. 1336), of whom he was a panegyrist. He survived the Sulţân, and died in A.H. 738 = A.D. 1338. He composed the Maḡnawî *جلم جم*, consisting of about four thousand one hundred verses, in A.H. 733 = A.D. 1333. This date of his death (A.H. 738) is given by Jâmî, Wâlih and the author of the *Nafâ'is-ul Ma'âsir*. The author had no copy of the poet's Maḡnawî *انيس العاشقين*, at the time of writing, but quotes six hundred and thirty-six verses from his *جلم جم*; fol. 21^b.

(5) اعلی شیرازی:—He flourished in the time of Shâh Ismâ'il Safawî, and died in A.H. 942 = A.D. 1535. He wrote the Maḡnawî *سحر حلال* (in reply to the *مجمع البحرین* of Kâtibî), consisting of more than five hundred and twenty verses; but the author only quotes one hundred and ninety-eight verses from it, and gives extracts (fol. 34^b) from the Maḡnawî *شمع و پروانه*, which originally consisted of one thousand and one verses; fol. 31^b.

(6) ميرزا ابراهيم ادم تخلص:—Was the son of Mirzâ Raḍî. He came to India during the reign of Shâh Jahân, who gave one of his adopted daughters to the poet in marriage. He died in Diblî in the beginning of Aurangzib's reign; fol. 40^b.

(7) ملا محمد سعيد اشرف تخلص:—Was the son of Mullâ Muḡammad Sâlih Maẓandarânî, the commentator of the *كافي*. He was a good calligrapher and painter, and came to India in 'Ālamġir's time. He was the daughter's son of Mullâ Muḡammad Taqî Majlisî. He wrote the Maḡnawî *قضا و قدر*, in reply to Muḡammad Qulî Salim's Maḡnawî of the same name. He died in Monghyr, Bihâr, on his way to Mecca, in A.H. 1116 = A.D. 1704, in the beginning of Farrukh Siyar's reign. [This date, given in figures, is evidently a mistake, for 1126 or some other date, as Farrukh Siyar reigned from A.H. 1124-1131 = A.D. 1713-1719.] His Maḡnawî consists of four hundred and

four verses, of which two hundred and forty-six are quoted here; fol. 49^b.

(8) سراج الدین علی خان آرزو :—Was the son of *Shaykh* *Husām-ud* *Dīn* *Husām*. On the paternal side he was descended from *Shaykh* *Naṣīr-ud-Dīn* *Chirāg-i Dihlī*, and on the maternal, from *Shaykh* *Muḥammad* *Gauṣ* of *Gwalīar*. His *Kulliyāt* includes the *Maṣnawī* جوش و خروش, the *Sāqī Nāmāh*, entitled عالم آب, and the *Maṣnawī* in the metre of *Sanā'ī* *Ġāznawī*, containing about thirty thousand verses in all. After the destruction of *Dihlī*, he came to *Lucknow* and attached himself to the service of *Nawwāb* *Shujā'-ud-Daulah*; he died in A.H. 1169 = A.D. 1755, and was buried in *Dihlī*; fol. 54^a.

(9) سید ابو غالب قنڈر سکی اصفہانی :—Was the sister's son of *Mir* *Abul Qāsim* *Qundruskī*. No account of him is given in the *Tadkirahs*. He wrote a poetical account of the exploits of 'Alī down to his death. *Najaf*, a follower of the *Ahl-i Bayt*, took possession of that work; and in A.H. 1135 = A.D. 1723 added it to the *Khātimah* of the حمله حیدری, written, but left incomplete, by *Mirzā* *Muḥammad* *Rafī* *Bādīl* of *India*; 56^a.

(10) میرزا محمد رفیع خان باذل تغلص مشہدی :—Was the brother's son of *Mirzā* *Muḥammad* *Tāhir*, entitled *Wazīr Khān*, of 'Ālamgīr's time. He wrote the *Maṣnawī* حمله حیدری, in the metre and style of the *Shāh Nāmāh*, consisting of about forty thousand verses. He died in A.H. 1123 = A.D. 1711, in the reign of *Bahādur Shāh*; fol. 61^a.

(11) میرزا بیدل موسوم بہ عبد القادر :—Son of *Mirzā* 'Abd-ul *Khāliq*. He was born in *Akbarābad* [probably a mistake for 'Azīmābad—see No. 381] A.H. 1054 = A.D. 1654. He at first adopted the *takhalluṣ* *Ramzī*, but subsequently changed it to *Bīdīl*. He died on the 4th of *Ṣafar*, A.H. 1130 = A.D. 1718 (but see No. 381, where the date of his death is given as A.H. 1133 = A.D. 1721); fol. 83^b.

(12) شیخ بہاء الدین محمد بہائی عاملی :—Was the son of *Shaykh* *Husayn* bin *Shaykh* 'Abd-us-*Samad* *Jigī*. His compositions are جامع - تشریح الانوار - شرق الشمین - در مہلات و حساب - رسالہ امطرلاب - عباسی در نقد شیر و شکر and نان و حلوا. His *Maṣnawīs* are کشکول - خلاصۃ الحساب. He died in *Iṣfahān*, A.H. 1030 = A.D. 1621, but was buried in *Mashhad* by order of *Shāh* 'Abbās; fol. 112^b.

(13) مرزا محمد سعید حکیم قمی :—Was the son of *Hakīm* *Muḥammad* *Bāqir*. He sometimes used the *takhalluṣ* *Sa'īd*, and sometimes تنہا. The date of his death could not be ascertained; fol. 115^b.

(14) ملا علی رضای نجلی تخلص (14):—Originally belonged to Yazd; and came to India during 'Ālamgīr's time. He died in his youth, A.H. 1088 = A.D. 1677. He wrote a short Maṣnawī, entitled معراج الغیال, consisting of two hundred and thirty-seven verses; fol. 118^b.

(15) مرزا افضل ثابت تخلص الفآبادی (15):—His grand-father, Mir Dīyā-ud Dīn Ḥusayn Badakhshānī, entitled خان اسلام and having the *takhalluṣ* Wālā, was a noble of 'Ālamgīr's time. He died in A.H. 1152 = A.D. 1739; fol. 120^b.

(16) خواجه حسین ثنائی تخلص خراسانی (16):—He came to India during Akbar's time. The date of his death could not be ascertained, but his tomb is in Lāhaur. The present writer saw his Kulliyāt, and found there only one incomplete Maṣnawī; fol. 123^b.

(17) مرزا جعفر قزوینی مخاطب به آصفخان (17):—Adopted the *takhalluṣ* Ja'far and Ja'fari. In his youth he came to India, and through the influence of his uncle, Mirzā Ġiyāṣ-ud-Dīn, entitled Āṣaf Khān, the father of Nūr Jahān Begam, was attached to the service of the Emperor Akbar. He rose to high distinction during the reigns of Akbar and Jahāngīr, and died in A.H. 1021 = A.D. 1612. He wrote the Maṣnawī شیرین و خسرو, consisting of two thousand, two hundred and sixty verses, of which six hundred and thirty-three are quoted here; fol. 103^b.

(18) ملا جامی (18):—He died at the age of eighty years, four months and twenty-five days on Friday, 18 Muḥarram, A.H. 898 = A.D. 1492. He composed fifty-four books, including four Dīwāns, seven Maṣnawīs (منشیات سبعه) and one Maṣnawī in praise of the Ka'bah; fol. 138^b.

(19) سید مولانا حسینی سادات حسینی تخلص (19):—The versified questions of the گلشن راز, to which Shaykh Maḥmūd Shabistari wrote a reply, are of his composition. His other works are: - کنز الرموز - سی نامه - صراط المستقیم and روح الارواح - زاد المسافرين - طرب المجالس - نزهة الارواح. He died in Herat, A.H. 718 = A.D. 1318; fol. 218^b.

(20) خواجه حافظ شیرازی (20):—He died, according to Nafahāt, in A.H. 792 = A.D. 1389, but according to others in A.H. 791; fol. 224^a.

(21) حمید الدین لاموری (21):—He made a versified abridgment, in thirty-two *Hikāyāt*, of Nakhsabī's Tūṭī Nāmāh, which was written in prose, and consisted of fifty-two *Hikāyāt*; fol. 227^a.

(22) خسرو تخلص دهلوی (22):—Besides the extracts from the poet's *Khamsah*, the author has given extracts from three other Maṣnawīs of the poet, but he had no copy of the Tuḡlaq Nāmāh at the time of writing; fol. 229^a.

This volume breaks off in the middle of the extracts from the

خسرو و شرین, while the following volume opens with *Tuğrâ-i Mashhadi* under the letter ط. The accounts of the poets under the letters دال to ضاد, with the extracts from the three *Maṣnawis* of *Khusrâu*, referred to by the author, are wanting.

No. 705.

fol. 519; lines and size the same as above.

This copy of the *Khulāṣat-ul-Kalām*, endorsed as vol. ii, comprises the letters from ط to هـ, beginning with ملا طغرا مشهدي and ending with دلالي استرابادي. The portion comprising the letters دال to ضاد is wanting.

Beginning:—

ملا طغرای مشهدي - طغرای منشور سخفوري و سر لوح ديوان نکته
پروزي النح •

The poets noticed in this volume are the following:—

(23) ملا طغرای مشهدي (23): He came to India during the reign of Jahāngir, and spent his last days in Kashmīr, where he died. He sometimes adopted the *takhalluṣ* شيفند. He wrote a *Maṣnawī* in praise of Kashmīr in imitation of Zulālī, and a ساقی نامه in the style of Mullā Zuhūrī; fol. 1^b.

(24) ملا ظهوري ترشيزي (24): He received the title of ملك الشعرا from Burhān Nizām Shāh, who liberally rewarded the poet for his ساقی نامه, consisting of four thousand verses, to which five hundred verses were subsequently added; fol. 22^a.

(25) شمس الدين محمد عصار تبريزي (25): His *Maṣnawī*, entitled مبر و مشرتي, has been highly spoken of by the author of the *Khulāṣat-ul-Ash'ār* and others; but it is full of defects, and most probably his biographers have formed such a high opinion of the poet on the strength of the stories that the poet has narrated in the first half of the *Maṣnawī*. The total number of verses is five thousand, one hundred and twenty. He died, A.H. 784 = A.D. 1382; fol. 42^a.

(26) مولانا عارفي (26): He wrote ده نامه, consisting of *Gazals* and *Muqatta'āt*, which he dedicated to Khwājah Giyāṣ-ud Dīn. He also composed the *Maṣnawī* گوی و چوگان in A.H. 842 = A.D. 1438, consisting of five hundred and ten verses; fol. 55^a.

(27) علی سرهندي ناصر علی نام (27): Besides the *Maṣnawī*, entitled دلکش, written in the style of Zulālī's اباز و معهود, he wrote another

Maṣnawī in different metres. He died at the age of sixty; and the date of his death is expressed by the chronogram *آه علی بعالم معنی رفت*, composed by Mirzā Afḍal Sarkhwaṣh; fol. 56^b.

(28) ملا عرفی شیرازی: He got access to 'Abd-ur Raḥim Khān Khānān through Mir Abul Faṭḥ Gilānī. He was poisoned at the age of thirty-six; fol. 61^b.

(29) میر عبد الجلیل واسطی بلگرامی: He was born in Bilgrām, A.H. 1071 = A.D. 1661; versified the Arabic, Persian, Turki and Hindi Dictionary *جواهر کلام*; adopted the *takhalluṣ* عبد الجلیل واسطی and طرازی. Besides the Maṣnawī quoted, he composed other Maṣnawīs; but except for a few verses the author had no access to them. He died in Dihlī, A.H. 1138 = A.D. 1726, and was buried in Bilgrām; fol. 65^a.

(30) شیخ عطار: His original name was Farīd-ud-Dīn. He was born in A.H. 513 = A.D. 1119, during the reign of Sultān Sanjār Saljūqī, and lived for one hundred and fourteen years. He died, according to some, in A.H. 627 = A.D. 1229 and, according to others, in A.H. 612 = A.D. 1215, A.H. 632 = A.D. 1234, and A.H. 619 = A.D. 1222; but the first date seems to be correct. Besides the Maṣnawī, his poetical compositions consist of forty-four thousand verses; and according to the author of the *Haft Iqlīm* he wrote forty-two poetical treatises, of which the following are some: *خسرو - جواهر نامه - ولد نامه - وصلت نامه - گل و هرمز - مصیبت نامه - الهی نامه - اسرار نامه - مظهر العجايب - نامه اشتر - نامه - بلبل نامه - منطق الطیر - جواهر الذات - مخفّار نامه - حیدر نامه - سیاه نامه* and *پند نامه عرف بیسر نامه*; fol. 70^a.

(31) تغذیت اسمش محمد اکرم: Was born in the Panjāb; his Maṣnawī, entitled *نیرنگ عشق* and consisting of one thousand and five hundred verses, was completed in A.H. 1096 = A.D. 1684. The date of his death could not be ascertained; fol. 88^a.

(32) میر شمس الدین فقیر تخلص: Was born in Shāhjahānābād, A.H. 1150 = A.D. 1737; was a contemporary of the author; on his return from pilgrimage, he died near Muscut. His *Diwān*, consisting only of *Gazals*, contains about seven thousand verses; while in his *Khamsah* there are more than six thousand verses, of which the *Khamsah* alone contains three thousand and thirty-three; fol. 97^a.

(33) حکیم فردوسی غوسی: His Maṣnawī *زیلخا* consists of six thousand and three verses, of which the author gives one thousand four hundred. The correct date of his death is A.H. 415 = A.D. 1024; fol. 118^b.

(34) فخر الدین اسمعد جرجانی: Was a courtier of Sultān Maḥmūd

bin Malik Shāh Saljūqī, who reigned from A.H. 511–525 = A.D. 1117–1131. Muḥammad 'Aufi says that, besides the Maṣnawī و راعین, he has not seen any other verse of the poet. According to Ārzū, the Maṣnawī consists of ten thousand verses, and those who ascribe it to Nizāmī 'Arūḍī or Nizāmī Samarqandī are wrong. 'Alī Qulī Khān says that he has perused the Maṣnawī from the beginning to the end, and that it contains about six thousand verses, of which he at first extracted three thousand verses, but afterwards reduced them to seven hundred, and it is these that the author quotes in his work; fol. 135^b.

(35) شیخ ابو القیص فیضی و فیاضی :—His father, Shaykh Mubārak, died in Lāhaur, A.H. 1001 = A.D. 1593, leaving six sons, the first of whom was Fayḍī; the second, Abul Faḍl; the third, Abul Khayr; the fourth, Abul Barakāt; the fifth, Abul Amin; and the sixth, Abul Ḥasan. The author had no copy of the poet's *Khamsah* at the time of writing, but gives an extract from the Nal Daman; fol. 144^b.

(36) ملا فوقی فوق الدین نلم :—Was a native of Yazd, and came to India during the time of 'Ālamgīr. He excelled all others in writing satire and obscene verse. The author gives extracts from his Maṣnawī, one of which comprises three hundred and seventy-two verses, and the other, two hundred and four verses; fol. 168^a.

(37) حاجی محمد جان قدسی تخلص مشهدی :—After performing a pilgrimage in his youth, he came to India, A.H. 1042 = A.D. 1635; and received the title of ملك الشعرا from Shāh Jahān. His تغیر نامه consists of eight thousand verses. He died in A.H. 1056 = A.D. 1646; fol. 172^a.

(38) گونا بادبی :—Better known as میرزا قاسم قاسمی تخلص, was the son of Mir Sayyid Janābadi. He was a pupil of Giyāṣ-ud-Din Maṣṣūr Shīrāzī, and a contemporary of Mullā 'Alī Qūshjī, with whom he held discussions in the presence of Mirzā Ulug Beg. He composed the following Maṣnawī poems in imitation of Nizāmī's *Khamsah* :—شاعرخ نامه, containing five thousand verses; شاعنشاه نامه, of four thousand, five hundred verses; لیلی معجون, of three thousand verses; کار نامه, of two thousand, five hundred verses; شیرین و خسرو, of three thousand verses. He also wrote زبدۃ الاشعار, containing four thousand, five hundred verses, and a ساقی نامه. He presented all his compositions to Akbar, and was liberally rewarded; fol. 201^a.

(39) علا کاتبی نیشا پوری (see No. 171) :—He wrote a *Khamsah*. The date of his death is A.H. 838 = A.D. 1434; fol. 209^a.

(40) ابو طالب کلیم (see No. 292) :—His *Shāh Nāmah*, in which he

gives a detailed account of ten years of *Shāh Jahān's* reign, consists of fourteen thousand, nine hundred and forty-eight verses, of which two thousand, three hundred and seventy-six verses are quoted; fol. 218^a.

(41) *کرم تخلص اسمش محمد کاظم* (41):—Was a native of Persia; came to India during the time of *ʿĀlamgīr*, and made acquaintance with *Niʿmat Khān ʿĀlī*. The author had seen the poet's ten *Maḡnawīs*, entitled *عشره مبشرة*, containing about one thousand verses; fol. 256^a.

(42) *میحا پانی پنی موی سعد الد* (42):—Was a native of Pānipat in India, and the companion of *Shaydā*; he wrote a versified translation of the *Ramāyana* in four thousand verses; fol. 263^b.

(43) *محمد محمود مسکین تخلص اسقرنری* (43):—The author had seen two *Maḡnawīs* of the poet; viz. *میر و نگار* (1), consisting of one thousand, five hundred and sixty verses, and completed in A.H. 696 = A.D. 1296, and (2) *کنز العارفين*, of which he had a defective copy of about six hundred verses; 267^b.

(44) *میر قمرالدین منت تخلص دغلی* (44) (see No. 418):—The author saw him in *Murhidābād*, A.H. 1195 = A.D. 1781. He wrote a *خمسہ*. An extract of his *Maḡnawī*, entitled *بهار و خزان*, which contains two hundred and seventy-one verses, is given; fol. 268^b.

(45) *منیر تخلص اسمش علا ابوالبرکات* (45):—Was born in *Lāhaur*, A.H. 1019 = A.D. 1610, in the reign of *Jahāngīr*. His father, *Mullā ʿAbd-ul-Jalīl bin Abū Ishāq Lāhaurī*, wrote a beautiful hand, and was engaged by *Akbar* to write the draft of *Abul Faḍl's Akbar Nāmāh*. Of his *Maḡnawīs*, the one entitled *چار گوهر* consists of four *Juz*; viz. *ساز و برگ در صفت برگ پان و دیگر* (2) *آب و رنگی در تعریف باغات اکبر آباد* (1) *نور و صفا در ستایش حوض و مسجد* (3) *تعایف که مخصوص بندوستان است* (4) *درد و الم معنوی بر حالات عشق*. The author had only the *Maḡnawī* of the poet, entitled *مظہر کل*, which consisted of nine hundred and seventy-seven verses, and which the poet wrote in the course of his journey to Bengal in the company of *Sayf Khān*; fol. 287^a.

(46) *علا عکلی* (46):—Was a native of Persia, and a contemporary of *Jāmi*. He wrote a *خمسہ* in imitation of *Nizāmī*, and his *لیلی و مجنون*, consisting of two thousand and ninety-two verses, is an excellent composition; fol. 291^a.

(47) *میری تخلص اسمش میر سید علی* (47):—Was a native of *Jabal-ʿĀmul*; his father, *Sayyid Masʿūd*, died in *Iṣfahān*; he received the title of *ملک الشعرا* from *Sulṭān Ḥusayn Ṣafawī*; he adopted the *takhalluṣ* *Mihri*, but sometimes *Sayyid*. The author had seen only

the Maṣnawī of the poet, entitled سراپای علا معری, containing a small number of verses; fol. 308^b.

(48) مسیح کاشی اسمش حکیم رکن الدین مسعود (see No. 320): He wrote the Maṣnawī, قضا و قدر, containing fifty-five verses; fol. 310^a.

(49) مولوی جلال الدین رومی (see No. 59): His Maṣnawī consists of about forty-eight thousand verses; fol. 311^a.

(50) شیخ نظامی ابن یوسف بن مرید (see No. 37): His *Khamsah* consists of twenty-eight thousand verses; fol. 339^b.

(51) ملا ناظم غروی (see No. 336): He wrote that excellent Maṣnawī [Space left blank for number of verses]; fol. 417^a.

(52) میر نجات مرحوم اسمش میر عبد العال (see No. 379): Was on intimate terms with the author. He composed the Maṣnawī کل و کشتی; fol. 429^a.

(53) مرزا طاهر وحید (see No. 366): [There is nothing written but the name—neither biographical notice, nor extracts; but see No. 366, where his two Maṣnawīs are mentioned.]; fol. 430^b.

(54) ملا وحشی بافقی یزدی (see No. 245): Of all his Maṣnawīs, the *فرهاد و شرین* is the best; he had intended to write a *Khamsah*, but could not carry out the plan. He died of cholera, A.H. 991 = A.D. 1583; fol. 447^a.

(55) راعظ اسم شریفش مرزا محمد رفیع (see No. 245): Originally belonged to Qazwin; was the grandson of Mullā Fath Ullah Qazwini; the Diwān of his Ġazals and Qaṣīdahs consist of about five thousand verses; his prose work, entitled ابواب الجنان, contains the traditions of the Imāms. He came to India during the reign of Shāh Jahān; his Maṣnawī, consisting of three hundred and forty-four verses, contains an account of the battle between Shāh 'Abbās II and Īslām Khān; fol. 461^a.

(56) ملا عاتقی جامی نامش عبد الله (see No. 222): He undertook to write a poetical account of the exploits of Shāh Ismā'il, but died (A.H. 927 = A.D. 1521) soon after writing about one thousand verses; fol. 465^b.

(57) ملا بدرالدین علای تغلای استرآبادی (see No. 228): Besides the Diwān, consisting of Ġazals, he left مثنوی شاه و درویش صفات - مثنوی شاه و درویش چهل حدیث and لیلی و معجنون - العاشقین; fol. 491^a.

(58) میر بعبی کاشی (see No. 331): He died in A.H. 1074 = A.D. 1694. The author saw his Kulliyāt, consisting of twelve thousand verses, the number of the verses of his Maṣnawīs being four thousand, five hundred and eighty-three; fol. 500^a.

Both volumes are written by the same scribe in legible Nasta'liq, with rubrics.

Not dated ; first half of the 19th century.

No. 706.

fol. 79 ; lines 13 ; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

THE SAME.

Another copy of 'Alī Ibrāhīm Khān's *Khulāṣat-ul-Kalām*, without the poetical extracts. The biographies are the same as in the preceding copy.

Beginning, as in the preceding copy.

The notice on Khusrāu in vol. i, fol. 229^a, of the preceding copy is found here on fol. 23^a ; and the first notice in vol. ii of the preceding copy begins here on fol. 43^b.

The notices of the poets treated under the letters دال to ذاد and the remaining notices under ذ , which are not in the preceding copy, are found here on foll. 23^b-43^b.

A list of the contents is given at the end of the copy.

Written in ordinary Indian Ta'liq.

Not dated ; apparently 19th century.

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khwushid Nawwāb are found at the beginning and end of the copy.

No. 707.

fol. 336 ; lines 13 ; size $9\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 4$.

گلزار ابراهیم

GULZÂR-I-IBRÂHÎM.

A Persian *Tadkirah* of Rekhtah poets, with specimena of their compositions.

Author : 'Alī Ibrāhīm Khān علی ابراهیم خان

Beginning :—

رعنائی کلام محمد (read بعهد محمد) منکلمی است کہ انجالی
(انجالی read) سخنان روح پرور را بمنزلہ جان در قالب زبان انواع
انسان ریخته •

The author, whose two other biographical works, *خاتمہ الکلام* and *صحف ابراہیم*, have been noticed in this catalogue, (Nos. 704 and 708), tells us in the preface to this work that, after completing the *Tadkirahs* of Persian poets, he was requested by some of his friends to write a biographical dictionary of the Rekhtah poets. Hence the present composition. He completed it in A.H. 1198, corresponding to A.D. 1784, during the reign of Shâh 'Alâm, under the Wazirate of Âsaf-ud-Daulah and the Governorship-general of Warren Hastings.

The work contains notices of about 300 poets, arranged in alphabetical order. It begins with *افتاب* and ends with *بان*. The main text is preceded by a short *Maghawî*, beginning thus:—

خداوند! کہوں کیا میں زبانی
کہا ہے تجھ پر (پہ read) سب راز نہانی

In conclusion, there is a very short account of Amîr Khusrau, with some specimens of his Hindî poems, after which there is added a *Maghawî* of Mîr Taqî.

See Sprenger, *Oude Catalogue*, p. 180; and Garcin de Tassy, *Histoire de la Littérature Hindouï*, vol. i, p. x., *Auteurs Hindoustanis*, p. 28.

Written in ordinary Indian Ta'liq, within coloured borders. The copy is full of clerical errors.

Dated, Du'lqa'd, A.H. 1220.

No. 708.

fol. 656; lines 21; size 14 × 9; 10 × 5½.

صحف ابراہیم

ŞUHUF-I-IBRÂHÎM.

A very extensive biographical dictionary of ancient and modern poets, arranged in alphabetical order.

Author: 'Alî Ibrâhîm Khân علی ابراہیم خان.

Beginning:—

صحف ابراہیم طبع سلیم تلفظ بعمد و ثناء حضرت یارِ یست

عزاسہ •

The author, who has been mentioned in connection with his other *Tadkirah* *خاتمہ الکلام* (No. 704), to which he refers in the preface

to the present work, fol. 2^a, says that he based it on seventy-two ancient and modern works. He composed it at Banâras, during the reign of Shâh 'Âlam, in A.H. 1205 = A.D. 1790, which date is expressed by the chronogram نفع بخش زمانه, fol. 2^b. The notices are arranged in alphabetical order, beginning with شیخ ابو یزید بسطامی.

The MS. is an incomplete one, and breaks off with 'Urfi Shirâzi, under the letter ع. The last folio, containing the notice of Mirzâ Fath Ullah Janâb, should be placed after fol. 210^b.

The rubrics giving the names of poets are omitted in several places. A copy of the work, with a complete list of the poets, is noticed in W. Pertesch, Berlin Catalogue, No. 663. In it several names, found in our copy, are wanting.

Written in fair Nasta'liq, within coloured ruled borders.

Not dated, latter half of the 19th century.

No. 709.

fol. 78; lines 15; size $9\frac{1}{4} \times 6$; $7\frac{1}{2} \times 3\frac{1}{2}$.

نقد ثریا

'IQD-I ŞURAYYÂ.

Biographical notices of Persian poets who flourished, chiefly in India, from the time of Muhammad Shâh (A.H. 1131-1161 = A.D. 1718-1748) to the reign of Shâh 'Âlam (A.H. 1173-1221 = A.D. 1759-1806).

Author: Ġulâm Hamadânî, poetically surnamed Mushâfi bin Wali Muhammad bin Darwish Muhammad غلام محمدانی المتخلص به محمدافى بن ولي محمد بن درويش محمد.

Beginning:—

اړل که زبان سلسله جذباتي کرد الم *

Mushâfi, an eminent Urdû poet of Hindûstân, belonged to a noble family of Amroha in Murâdâbâd. He was born in Lucknow, and came to Dihli in A.H. 1190 = A.D. 1776, where he spent his days in the study of Rekhtah poetry, and in holding discussions with the best poets of the place. He finally settled in Lucknow, where he died. He was well-versed in Arabic and Persian, and made himself acquainted with the various branches of Muhammadan literature. In his تذکرہ فارسی (see No. 711), composed in A.H. 1236 = A.D. 1820,

he says (fol. 97^b) that he was then about eighty years of age. He must have been born, then, about A.H. 1156 = A.D. 1743. On fol. 96^b of that work he refers to his work *معجم الغرائب*, and says that he had made up his mind to write an Arabic *Dîwân*, and had written some Arabic *Ġazals*, comprising one *Juz* and one or two *Qasîdahs* in praise of the Prophet; but unfortunately they were destroyed by rain. He also wrote a treatise on prosody, entitled *خلاصة العروض*, and a work on Persian idioms called *مفيد الشعرا*. On fol. 65^a of his *تذكرة فارسی* (No. 711), he mentions the following works as previously composed by him:—Two Persian *Dîwâns*, one (then incomplete) in answer to *Nazîrî Nîshâpûrî*, and the other containing original poems; three *Urdû Dîwâns*; two Persian and Hindî *Taḍkirahs* *دو تذکره فارسی*; و *و غنڈی*; a part of a *Shâh Nâmah* (incomplete), brought down to the genealogy of *Shâh 'Âlam*; an *Urdû Dîwân*; and a rough copy of a Persian *Dîwân*, in the style of *Jalâl Asîr* and *Nâsir 'Alî*.

Sprenger (who mentions a copy of this work), on the authority of the *Gulshan-i Bîḡbâr* (composed, A.H. 1248–1250 = A.D. 1832–1834), says (p. 182) that *Muṣṣḥafî* died about A.H. 1243 = A.D. 1828. In our copy of that work we are told that the poet died about ten years before its composition. The author of the *Natâ'ij-ul-Afkâr*, p. 420, places *Muṣṣḥafî*'s death about A.H. 1250 = A.D. 1834. See *Garcin de Tassy, Littérature Hindoui*, vol. i, p. 373.

In the preface, the author tells us that he wrote this *Taḍkirah* at the suggestion of the celebrated poet, *Mirzâ Qatîl*, in A.H. 1199 = A.D. 1784, for which the words *ز می باغ باغفا* form a chronogram.

The notices, 133 in number, are arranged in alphabetical order. The first poet mentioned is *انجب* and the last *یوسف*.

Written in ordinary Indian *Ta'liq*, at the request of *منشی شبر*, in the house of *Mirzâ Janglî*.

The name of the scribe is illegible.

Dated, Lucknow, 24 *Dulqa'd*, A.H. 1244.

No. 710.

fol. 74; lines 21; size $14\frac{1}{2} \times 8\frac{3}{4}$; $10\frac{1}{2} \times 5$.

تذکرہ ہندی

TADKIRAH-I HINDĪ.

A biographical dictionary of Urdū poets, with extracts from their works.

Author: Gulām Hamadāni, poetically surnamed Muṣḥafi غلام محمدانی المتخلص به مصحفی (see No. 709).

Beginning:—

نیکوترین تذکرہ کہ غنچہ دلہای ارباب سخن را باہتر از نسیم تقدیر
بشگفتن در آرد الخ *

The author wrote the present work at the request of his pupil, Mustahsan Khaliq مستحسن خلیق, treating of the Rekhtah poets who flourished from the time of Muḥammad Shāh (A.H. 1131–1161 = A.D. 1719–1748) down to the author's time, giving particular attention to the biographies of those contemporaries with whom he was acquainted.

The date of completion of the work, given at the end, is A.H. 1209 = A.D. 1794.

The work ends with biographical notices of some female poets.

Written in fair Ta'liq.

Dated, 2 Šafar, A.H. 1238.

Scribe: محمد علی بیگ.

No. 711.

fol. 131; lines 21; size $14\frac{1}{2} \times 8\frac{3}{4}$; $10\frac{1}{2} \times 5$.

تذکرہ فارسی

TADKIRAH-I FĀRSĪ.

Biographical notices of modern Persian and Urdū poets of India, with extracts from their works.

Author: Muṣḥafi.

Beginning:—

ای قلم از کار رفته بیا در معرکہ مردان کہ این رزم بزم آخر است *

For particulars of the author and his works, see No. 709.

The biographical notices are written in Persian, but the poetical extracts consist mostly of Urdû poems and verses. Specimens of Persian poetical compositions are rare. From his own compositions the author quotes a fairly large number of Persian verses. The notices are arranged in alphabetical order, beginning with *Amîn-ud-Daulah Mu'in-ul Mulk Amîr*, and ending with *Mir Ahmad Yâr*.

The date of completion, A.H. 1236 = A.D. 1821, is expressed by several chronograms at the end.

Written in fair Ta'liq.

Dated, A.H. 1237.

Scribe: *Ramadhân Beg Tapân*.

No. 712.

fol. 257; lines 25; size $12\frac{1}{4} \times 8\frac{1}{4}$; $9 \times 5\frac{3}{4}$.

خلاصۃ الافکار

KHULÂŞAT-UL-AFKÂR.

Biographical notices of ancient and modern poets, with copious extracts from their works.

Author: *Abû Tâlib bin Muḥammad Isfahânî* ابو طالب بن محمد اصفهانی.

Beginning:—

آلای مقرر سپاس و ستایش باستحقاق نثار دامن کبریاى ناظمی
تواند بود الخ *

The author, who has been mentioned in connection with his *میسر طالبی* (see No. 627), says in the preface to the present work that he commenced it in A.H. 1206 = A.D. 1791, at the age of forty, and completed it, according to the chronogram *گل بهار و گنج بی رنج* in A.H. 1207 = A.D. 1791. A full account of the work, and an abstract, of the preface, are given by Bland in the *J.R.A.S.*, vol. ix, pp. 153-158. See also Sprenger, p. 163; Elliot, *History of India*, vol. viii., p. 298; Ethé, *Bodl. Lib. Catalogue*, No. 391, where a complete list of 494 poets is given; Ethé, *Ind. Office Lib. Catalogue*, No. 696; *Rieu*, i., p. 378.

The work is divided into a *Muqaddimah*, twenty-eight *Ḥadiqahs*, one *Dail* and a *Khatimah*.

The *Dail*, giving specimens of 159 poets, begins on fol. 227^a; and the *Khâtimah*, with twenty-three more poets, begins on fol. 233^a.

The original work is followed by :—

1. A treatise on ethics رسالة در علم اخلاق, fol. 249^b;
2. A treatise on music در مصطلحات موسیقی, fol. 251^a; and it ends with specimens of mixed Arabic and Persian poems and some Hindi verses.

Written in minute Ta'liq.

Not dated, 19th century.

No. 713.

fol. 223 (pp. 445); lines 25; size 15 × 9; 12 × 6½.

مخزن الغرائب

MAKHZAN-UL-ĠARÂ'IB.

A biographical dictionary of ancient and modern Persian poets, complete in two volumes.

Author: Ahmad 'Alī Hāshimī of Sandilāh, son of Shaykh Gulām Muḥammad ibn Maulavī Muḥammad Hājī.

احمد علي هاشمي سنديله ولد شيخ غلام محمد ابن مولوي محمد حاجي.

Beginning:—

گوهر الفاظ فصاحت بقیان ولای معانی بلاغت توأمان شایسته رشته
حمد خدایندست التمجید

Sprenger, *Oude Catalogue*, p. 146, wrongly states that the author dedicated the work to Nawwāb Šādar Jang, who died in a.h. 1167 = A.D. 1753; and Dr. Ethé, *Bodl. Lib. Catalogue*, No. 395, while pointing out this mistake, remarks that Sprenger "seems to have misunderstood the preface." Curiously, Dr. Ethé himself commits a blunder in holding that the author's father was a son of Faḍīlat. The word *faḍīlat* (*ma'āb*), occurring before the name of Shaykh Gulām Muḥammad's father: فضیلت مآب is only an epithet in praise of Muḥammad Hājī, meaning "repository of learning."

We are told in the preface that, at the time of writing the work, the author was in his fifty-fifth year. Later, in noticing the life of

Ġulām Fakhr-ud-Dīn Khān Hayrat, p. 221, he mentions A.H. 1217 = A.D. 1802 as the current year. If he also wrote the preface in that year, he must have been born in A.H. 1162 = A.D. 1748. The date of completion of the work, however, as expressed by the following chronogram at the end, is A.H. 1218 = A.D. 1803.

این تذکره از لطف قدیر قیوم
گردید به مضمون الغرائب مسموم
تاریخ تمامیش مرا شد در خواب
ختم صحف از شائف غیبی معلوم

The words ختم صحف are equal to 1218.

The author says that, from the thirteenth or fourteenth year of his age, he had devoted himself to the study of poetry; but as he was ignorant of the idioms and phrases of the Persian language, he could not appreciate its beauty. His father's unfavourable circumstances compelled him to leave the paternal roof at an early age. After encountering a series of difficulties, he succeeded in introducing himself to Nawwāb 'Izzat-ud-Daulah Mirzā Ḥasan Suhrāb Jang, son of Mirzā Muḥammad Muḥsin, the elder brother of Nawwāb Saīdar Jang. Suhrāb Jang recommended the author to Nawwāb Dulfāqār-ud-Daulah Mirzā Najaf Khān Bahādur Ġālīb Jang Ḥusaynī (d. A.H. 1196 = A.D. 1782), through whose influence he was enrolled in the *risālah* of Shāh 'Ālam. After the death of Dulfāqār-ud-Daulah, which was followed by anarchy and a massacre of the inhabitants of Dihli, the author began to associate closely with learned men from Khurāsān, 'Irāq and Fārs, and thus acquired a clear knowledge of the idioms and phrases of Persian. He then resolved upon collecting and making a clean copy of poems and verses of eminent Persian poets, which he had written on separate sheets. In this project, he says, he received encouragement from his master, Mirzā Muḥammad Ḥasan Qatīl, d. A.H. 1233 = A.D. 1817 (see No. 434), who suggested his writing the work in the form of a *Tadkirah*, arranging the names in alphabetical order.

The author quotes the following works as his sources—

1. تذکره ملا عوفی. 2. تذکره دولت شاه سمرقندی. 3. تذکره مجالس العشاق.
4. تذکره میرزا محمد. 5. تذکره ملا عبد الرحمن جامی. 6. تذکره امیر علی شیر.
7. علی صائب تبریزی. 8. تذکره سلم میرزا. 9. تاریخ نقایس المائر عمیر علاء الدوله.
10. تاریخ شیع عبد القادر بدائونی. 11. طلیقات اکبری.
12. مجمع النقایس. 13. تذکره محمد نقی اوحدی مسمی بکعبه عوفان.
14. تاریخ ضیاء الدین بنونی فیروز شاهي.

14. تذكرة ملا نصير (طاهر read نصر آبادی). 15. تذكرة مير علاء الدوله. 16. تذكرة النساء (probably a mistake for النساء), كتاب غفت اقليم. 17. تذكرة شير خان افغان. 18. تذكرة ميرزا معز. 19. تذكرة محمد دانا شكوه. 20. فطرت موسوی خان موسوم به گلزار فطرت. 21. تذكرة المعاصرين شيخ محمد علي حزين. 22. تذكرة علي قلي خان. 23.

The entire work contains 3148 notices, a complete list of which is given in Ethé, Bodl. Lib. Catalogue, No 395.

The present (first) volume ends with the account of صفی الدین تبریزی.

No. 714.

fol. 292 (pp. 446-1030); lines and size same as above.

Continuation of the preceding copy. It begins with مولانا صدر يوسف بیگ بخارایی and ends with الدین الخجندی.

Both volumes are written by one scribe, in ordinary Nasta'liq.

Dated, Monday, 11th Shawwāl, A.H. 1224, i.e., five years after composition. The colophon runs thus:—

تذکرہ مخزن الغرائب من تالیف مجمع کمالات صوری و معنوی
و منبع علوم دینی و دنیوی شیخ احمد علی خان سندیلوی دام انضاله
بروز دوشنبه تاریخ یازدهم شهر شوال سنه ۱۲۲۴ هجری بخط احقر العباد
بنده ایسری پریشان قوم کاتبه صورت اتمام یافت *

No. 715.

fol. 102; lines 15; size $9\frac{3}{4} \times 6$; $6\frac{1}{4} \times 3\frac{1}{4}$.

سفینه ہندی

SAFĪNAH-I-HINDĪ.

Biographical notices of Persian poets who flourished in India during the author's time, commencing from the accession of Shāh 'Ālam (A.H. 1173 = A.D. 1759) to A.H. 1219 = A.D. 1804, the year in which the work was completed.

Author: Bhagwān Dās Hindī بیگوان داس ہندی.

Beginning:—

حمد و سپاس آفریدگاری را رواست که سخن سنجان ابرار قدرت
عالم را از پردۀ غیب بشهرستان وجود جلوه گر ساخته *

From an autobiography which Bhagwân Dās gives on fol. 93^b, we learn that he was the son of Dalpat Dās bin Harbans Rāi of the Kāyath caste. His ancestors originally belonged to Kālpi. His father came to Lucknow during the Nizāmāt of Burhān-ul-Mulk (*d.* A.H. 1152 = A.D. 1739), and continued to hold high offices in the court until the time of Nawwāb Āṣaf ud-Daulah (*d.* A.H. 1212 = A.D. 1799). The author was born in the house of his maternal grandfather, Lālah Rām Gulām Qānūngū, in A.H. 1164 = A.D. 1750, for which he gives the chronogram مبی جوان بخت. He received his early education from Maulavi Sayyid Yūsuf Sahāranpūrī, and subsequently applied his mind to history and poetry. He at first adopted the *takhalluṣ* Bismil, and received his training in poetry from Mirzā Muḥammad Fākhir-i-Makīn (*d.* A.H. 1221 = A.D. 1806). He composed three Maṣnawīs; viz., (1) *Silsilat-ul-Maḥabbat* (سلسلة المحبت) in imitation of Jāmī's *Silsilat-ud-Dahab*; (2) *Maṣḥar-ul-Anwār* (مظهر الانوار) in the style of Nizāmī's *Makḥzan-ul-Asrār*; and (3) *Mihr-i-Diyā* (مهرضیا) in the style of Jāmī's *Yūsuf Zalikhā*. He also wrote two *Diwāns*, ذوقیه and شوقیه, consisting of *Qaṣīdahs*, *Tarjī bands* and miscellaneous verses. Subsequently, he composed a Persian anthology, entitled تذکرۀ حدیقه مندی, containing accounts of ancient and modern poets who flourished in India from the beginning of Islām [in India] to A.H. 1200 = A.D. 1785. At the request of Sayyid Khairāt 'Alī, the author also wrote a treatise, entitled *موانع النبوة*, giving an account of the Prophet and the twelve Imāms. In his youth, he held the post of *Mir Bahār*; and subsequently, in the time of Āṣaf-ud-Daulah, became a *Diwān* of راجہ ندمی سنہ بہادر. After the Rājah's death, he entered the service of راجہ بکر چند بہادر and then that of راجہ ٹکیت رانی نرائندر بہادر ملاط جنگ بہار.

The names of the poets are arranged in alphabetical order, beginning with آفتاب and ending with محمد اشرف بکتا. The date of composition, A.H. 1210 = A.D. 1804, is expressed by the chronogram بہار پانچہ given in the conclusion.

* Written in ordinary Indian Ta'liq, within coloured borders.

Dated, 7 Jumādā II, A.H. 1220.

Scribe: مکین لال.

No. 716.

pp. 1058 (foll. 529); lines 15; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

نشر عشق

NISHTÂR-I 'ISHQ.

"The Lancet of Love."

An extensive biographical dictionary of ancient and modern poets, with copious extracts from their works.

Author: Husayn Qulî Khân 'Azimâbâdî ibn Âqâ 'Alî (Sprenger, Oude Catalogue, p. 644, has Qulî) Khân Shâhjahânâbâdî: حسین قلی خان عظیم آبادی ابن آقا علی خان شاهیجان آبادی.

Beginning:—

جميع معتمد مر محمودی را كه نسخه جامع موجودات را بقلم قدرت

وامداد ارادت بر صفحه ایجاد تحریر فرمود الخ *

The author, a native of Patna, was the son of Âqâ 'Alî Khân of Shâhjahânâbâd, and adopted the poetical *nom de plume* 'Ishq. We learn from the preface that he performed several journeys to Akbarâbâd and Shâhjahânâbâd, and in the course of them enjoyed the society of a great many learned men and scholars. From them he collected a vast number of verses and poems, which he preserved carefully. In A.H. 1223 = A.D. 1808, he happened to meet Mir Muḥammad Ja'far Masîḥ of Baraillî, the *Tahsildâr* of Parganah Atrauli, who showed him a copy of Wâlih's *Taḍkirat-ush Shu'arâ* (see No. 693). As this work, says the author, did not contain interesting selections, he resolved upon writing the present work. He spent eight years in collecting materials from a large number of historical and poetical works. He gives a long list of them in the preface, and observes that his selections consist chiefly of Ġazals and Rubâ'is. He commenced the work in A.H. 1224 = A.D. 1809, and finished it on Thursday, 13 Rajab, A.H. 1233, for which he gives several chronograms, p. 46. Towards the end of the preface, the author says that Qâḍî Sa'id-ud Dîn Muḥammad Khân Bahâdur, with the poetical *nom de plume* Sa'id, son of Najm-ud-Dîn 'Alî Khân Şâqib, Qâḍî-ul-Qudât of Calcutta, received a copy of the work from the author, and wrote a *Khutbah* in its praise. It is found here (pp. 49-52).

The work, complete in two volumes, contains 1470 notices, arranged in alphabetical order. The present MS., comprising the

first volume, breaks off in the middle of the notice on *مازم* with the words : . . . (*مقالی*) .

No. 717.

pp. 1059-2071 (foll. 506); lines and size same as above.

Continuation of the preceding copy, opening with the words
مقالی کرده ام.

A complete index of the names of the poets treated in the work occupies pp. 3-33.

Both volumes are written, in ordinary Indian 'Ta'liq, by the same scribe.

Not dated; latter half of the nineteenth century.

No. 718.

foll. 148; lines 16; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{3}{4} \times 4$.

گلشن بیخار

GULSHAN-I-BĪKHĀR.

A Persian *Tadkirah* containing notices of Rekhtah poets, with extracts from their compositions.

Author: Muhammad, called Muṣṭafā, poetically surnamed *Shifteh* in Rekhtāh and *Hasratī* in Persian: *محمد المدعو به مصطفی* .
المدخل به شیفته در ریخته و به حسرتی در ناری.

Beginning:—

گل سرسبد سخن حمد چمن طراز است که بی جنبش شمال و عباد
 در گلشن گیتی گلهای رنگین شگفانیده *

In a note at the end of this copy, the author is called Nawwāb Muḥammad Muṣṭafā Khān Bahādur عن تصنیف *گلشن بیخار* . نواب محمد مصطفی خان بهادر . According to M. Garcin de Tassy, *Littérature Hindoui*, 2nd edn., vol. iii, p. 123, the author was the son of a man of position, 'Azim-ud-Daulah Sarfarāz-ul-Mulk Murtaḍā Khān Muzaḥfar Jang, of Dihli, and was still alive in 1866. See also the same work, vol. i, p. 43. The author tells us, in the preface, that he commenced the work in A.H. 1248 = A.D. 1832, for which date he gives the chronogram *بسمه منتخب زین*; and finished it in A.H. 1250 =

A.D. 1834, expressed by the chronogram **العبد لله على حصول المقاصد و الشكر له**. He further states that, at the conclusion of compilation, he had completed twenty-six stages of his life. He must then have been born in A.H. 1224 = A.D. 1808.

The notices of poets, about 600 in all, are arranged in alphabetical order, and the verses quoted from them, according to the *radif*, or final letter. The first poet mentioned is **آبرو** and the last **بکونگ**.

The work ends with chronograms giving the date of completion, and with praises of the work by several friends of the author, occupying foll. 166^b-184^a.

A copy of the work is mentioned in Rieu, iii, p. 1069. See also Sprenger, Oude Catalogue, p. 189. Printed in Dihli, 1845, and lithographed several times.

Written in ordinary Indian Nasta'liq.

Dated, 25th Shawwāl, A.H. 1255 = 1st January, 1840.

MISCELLANEOUS.

No. 719.

foll. 468; lines 25; size $10\frac{3}{4} \times 6\frac{3}{4}$; $7\frac{1}{4} \times 4$.

منظر الانسان

MANẒAR-UL-INSÂN.

A Persian translation of the famous biographical dictionary of Ibn-i-Khallikân (Ahmad bin Muḥammad bin Ibrāhīm bin Abī Bakr ul-Barmakī ul-Irbilī), who finished it in A.H. 672 = A.D. 1273, and died A.H. 681 = A.D. 1282. See Brockelmann, vol. i, p. 326.

The Arabic original was edited by Wüstenfeld, Göttingen, 1835-1850, and translated into English by De Slane, 4 vols., Paris, 1842-1871.

The version begins with a long and wordy Arabic preface, in which the translator attempts to imitate the elegant style of Ibn-i-Khallikân.

Beginning:—

اللهم مالك الملك تؤتي الملك من تشاء انك الملك
المحمود المددوج و السلطان النجم *

In the preface, the translator calls himself Yūsuf bin Aḥmad bin Muḥammad bin 'Uṣmān عثمان بن محمد بن أحمد بن يوسف; but in the concluding passage (fol. 467^b), he adds the following names to his pedigree: ابن علي بن أحمد الشجاع السجزي. He calls the work منظر by order of Nāṣir-ud-Dunyā wa'd-Din Abu'l Faṭḥ ul-Maḥmūd Shāh bin Muḥammad Shāh bin Aḥmad Shāh bin Muḥammad Shāh bin Muzaḥḥar Shāh (i.e. Maḥmūd Shāh I of Gujarāt, better known as Maḥmūd Bigarah, who reigned A.H. 863-917 = A.D. 1458-1511).

In the concluding lines, he says that he commenced the work on 17 Rabī' I, A.H. 893 = A.D. 1487, presented it (for the first time) to his royal patron, 27 Shawwāl, A.H. 894 = A.D. 1488, and finished it (finally), Thursday, 24 Ramaḍān, A.H. 895 = A.D. 1489.

The biographical notices arranged (like the original) in alphabetical order, begin with ابراهيم ابو عمران and end with ابو الفضل يونس. ابن محمد بن مئنه بن مالك بن محمد بن سعد بن سعيد الملقب به رضي الدين.

The translation is generally in an abridged form. The Arabic verses, so copiously found in the original, are either quoted here without translation or altogether omitted.

Two copies of the work are mentioned in Rieu, i, p. 324.

Another Persian translation of Ibn-i-Khallikān's work, by Kabīr bin Uways bin Muḥammad al-Latīfī, is noticed in Ethé, Bodl. Lib. Catalogue, No. 361. It was written for Sultān Salīm (A.H. 918-926 = A.D. 1512-1519); and Hāj. Khal. vol. vi, p. 455, is of opinion that its author is identical with Azhar ud-Din Ardabīlī, who died in Cairo, A.H. 930 = A.D. 1523.

The present copy is written in good Nasta'liq, within gold and coloured ruled borders, with an illuminated head-piece. Names of persons forming the subjects of notices are written in red in the margins. Marks of collation are found in some places.

Dated, Tuesday, 14 Šafar, A.H. 1018.

No. 720.

fol. 473; lines 24; size $12\frac{1}{4} \times 9$; 9×6 .

مجالس المومنین

MAJÂLIS UL-MU'MINÎN.

Biographical notices of eminent persons, such as Imâms, Aṣḥâb, learned men, commentators, traditionists, Sayyids, Qâris, grammarians, philosophers, kings, Amîrs, Wazîrs and poets professing the Shī'ah faith, from the earliest times down to the rise of the Ṣafaw dynasty of Persia.

Author: Sayyid Nûr Ullah bin Sayyid Sharif ul-Ḥusaynî ul-Mar'ashî ush-Shûshtarî سید نور اللہ بن سید شریف الحسینی المرعشی الشوستری.

Beginning:—

نفحات دلکشای حمد و رشحات جانفرای ثنا کہ از جہت شمال

عتقاد النح •

The author, better known as Qâḍî Nûr Ullah, traces his descent from Imâm Ḥusayn. He belonged to the distinguished Mar'ashî Sayyid family of Shûshtar. He came to Lahore, and was appointed Qâḍî of that place by Akbar, in succession to Shaykh Mu'in who died in A.H. 995 = A.D. 1586. He commenced this work in Lahore A.H. 993 = A.D. 1585, and completed it in A.H. 1010 = A.D. 1601. Badâ'ûnî, who speaks of Nûr Ullah highly, says that the Qâḍî wrote a very learned opinion on the 'worthless' Tafsîr of Fayḍî. In his present work the author expresses hatred of the Sunnis, and makes vehement attacks upon them. In the conclusion he fervently requests Shī'ah readers to conceal the work from their adversaries (i.e., the Sunnis); lest, says the author, having obtained information of the sacred places of the Shī'ahs, they should destroy or otherwise injure them. The Majâlis stirred up the feelings of the Sunnis, and at their instigation the author was flogged to death by order of Jahângîr. According to the author of the Kashf-ul-Hujub, this took place in A.H. 1019 = A.D. 1610. Other works written by the Qâḍî are: كشف العوار - عشرة کاملہ - مصابب النواصب - احقاق الحق etc.

For particulars of the author's life, see Muntakhab ut-Tawârikh, vol. iii, p. 137; Kashf ul-Hujub (Bibl. Indica Series), p. 487; Raudât ul-Jannât; History of Shûshtar (Bibl. Indica Series), p. 36. See also Goldziher, Beiträge zur Literaturgeschichte der Shī'a und-

der Sunnitischen Polemik, Wien, 1874; O. Loth, Zeitschrift der D.M.G., vol. xxix, p. 676; Rieu, i, p. 337; Ethé, Bodl. Lib. Catalogue, Nos. 367-370; Ethé, India Office Lib. Catalogue, No. 704; W. Pertsch, Berlin Catalogue, p. 564.

The Majālis ul-Mu'minin has been printed in Tehran, A.H. 1268.

The work is divided into an introduction (مقدمة) and twelve sections, called *Majlis*, as follows:—

Introduction, meaning of the term *Shi'ah*, fol. 2^b.

Majlis I. Account of the places connected with the *Shi'ahs* and the Imāms, fol. 8^b.

Majlis II. On some *Shi'ah* tribes or families, fol. 41^a.

Majlis III. On the Prophet's companions (*Ashāb*) who professed the *Shi'ah* faith, fol. 52^a.

Majlis IV. On the *Tābi'in*, or immediate followers of the *Ashāb*, fol. 93^a.

Majlis V. On the learned men of the second generation after *Ashāb*, viz. theologians, commentators on the Qurān, traditionists, *Sharifs*; jurists, lecturers of the Qurān, grammarians and lexicographers, fol. 111^b.

Majlis VI. On the *Sūfis*, fol. 207^a.

Majlis VII. On the philosophers, 279^b. On fol. 300^a the account of شمس الدین محمد الجعفری ends with the words دیگر رساله در معتبر و مشهور است, after which the words علم و عمل have been added in a later hand. This is followed by a blank space, and a note in the margin says, "it was so in the original" نسخۀ اصل چنین بود.

Majlis VIII. (Consisting of one *Muqaddimah*) on the famous *Shi'ah* kings, and sixteen *Junds*, comprising as many *Shi'ah* dynasties, fol. 302^a.

Majlis IX. On the famous *Shi'ah* Amirs, generals, etc., fol. 360^b.

Majlis X. On the great *Shi'ah* Wazirs and secretaries, fol. 372^b.

Majlis XI. On the Arab poets, fol. 395^b.

Majlis XII. On the Persian poets, fol. 430^a.

Written in fair Nasta'liq, with the headings in red. Most of the folios are loose; but, fortunately, none seem missing. Fol. 472 is pasted over with patches in several places.

Dated, Rabī' II, A.H. 1045. On the top of the title-page is found a seal of محمد علی خان, dated A.H. 1211. On the same page are found the seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khawrahid Nawwāb of Patna.

No. 721.

fol. 606; lines 24; size 12×7 ; $7\frac{1}{2} \times 4$.

THE SAME.

Another copy of Qâdî Nûr Ullah Shûsh̄tari's Majâlis ul-Mu'mînîn, beginning as above.

Contents:—

Introduction, fol. 2^b; *Majlis* I, fol. 11^b; II, fol. 60^a; III, fol. 77^a; IV, fol. 139^a; V, fol. 166^b; VI, fol. 304^a; VII, fol. 390^b; VIII, fol. 417^a; IX, fol. 486^a; X, fol. 499^a; XI, fol. 534^a; XII, fol. 570^b.

A full index of the contents is given at the beginning of the copy in a later hand.

This copy closely agrees in arrangement and other respects with the preceding copy. The blank space found on fol. 300^a of the preceding copy is also found here, fol. 414^b, at the end of the notice on دیگر رساله در علم رمل شمس الدین محمد الجمعی. The date of transcription, given at the end of this copy, is also 'Rabi' II, A.H. 1045, although the general appearance of the MS. would suggest that it was written in the 18th century. The above facts go to show that this copy was transcribed from the preceding MS.

Written in small Naskh, within gold and coloured borders with an illuminated head-piece. The headings are written in red throughout. Marginal notes and emendations are not unfrequent. The MS. is water-stained and some of the folios are loose.

No. 722.

fol. 258; lines 35; size $16\frac{1}{4} \times 9\frac{1}{4}$; 13×9 .

مآثر رحیمی

MA'ÂŞIR-I-RAĤİMÎ.

A defective copy of the *Khâtimah* of the rare work Ma'âşir-i-Raĥimî.

Author: 'Abd-ul-Bâqî Nahâwandî عید الباقي نیاوندی.

The first eleven lines of the preface are wanting. The twelfth line runs thus:—

..... درین کشادی بازار سخن از صورت ایمن خواهد ماند
و سخن سنجان نکته شناس که میرنی جواهر *

The author gives an account of himself and his ancestors at the end; foll. 245^a-257^b. From this account we learn that he was born in Jûlak, one of the dependencies of Nabâwand in Hamadân. The date of his birth, expressed by the chronogram باو مانند اسم خود باقی fol. 245^b, is A.H. 978 = A.D. 1570. For full particulars of his family and connexions, he repeatedly refers to Amir Taqi-ud-Dîn's *Taḍkirah*, entitled Ma'âşir-ul-Khidriyah, which was dedicated to, and named after his brother, Âqâ Khidr, and to Amir Abu'l Baqâ's *Taḍkirah*, dedicated to Shâh 'Abbâs. The author then proceeds to say that on account of some disturbances which occurred during the reign of Shâh Ismâ'il, his family left Jûlak, and settled in Nabâwand, where his ancestors received rent-free tenure from the Shâh. His father, Khwâjah Âqâ Bâbâ, with the poetical *nom de plume* مدرکی was made a Wazîr and Nâzir of Hamadân by Shâh 'Abbâs, and his two brothers, viz., Âqâ Khidr, who was also a Wazîr, and Muḥammad Ridâ, also enjoyed the warm favour of that Emperor, while the author himself was made the revenue officer of Kâshân, Ray, Qazwîn and Qumm. It so happened that the author's spiritual guide, Amir Muḥşî-ud-Dîn 'Alî Maḥwî Asadâbâdî Hamadânî, who was *Muṣāḥib* to the celebrated 'Abd-ur-Rahîm Khân-i-Khânân, returned to Kâshân in A.H. 1006 = A.D. 1597, and informed the author of the munificence and learning of the Khân-i-Khânân. This led presently to the author's deciding, upon incurring the displeasure of the King, to leave his native country, where by this time he had become Wazîr in place of his brother, Âqâ Khidr, who had been killed. In Dûlqa'd, A.H. 1023 = A.D. 1614, he arrived at Burhânpûr in Khândish, and was received with respectful welcome by the Khân-i-Khânân, who ordered him to write the present work. He was made *Amîn* of the Deccan and Berâr, in which capacity he continued to discharge his duties, to the highest satisfaction of his patron, till Şafar, A.H. 1029 = A.D. 1619. A contemporary note in the margin says that, after serving the Khân-i-Khânân for a long time, the author, after his patron's fall, went to Mahâbat Khân, and on his recommendation obtained the favour of Prince Parwîz the second son of Jahângîr, who made him the *Diwân* of Bihâr and Patna.

* According to the Târikh-i, Muḥammadi 'Abd-ul Bâqî died in A.H. 1042 = A.D. 1632.

The Ma'âşir-i Rahîmî, completed in A.H. 1025 = A.D. 1616, is

divided into an Introduction, four Books and a *Khâtimah*. See Elliot, History of India, vol. vi, pp. 237-243. A complete copy of the work, bearing the author's corrections, is in the possession of the Asiatic Society of Bengal. Another is noticed in Browne's Camb. Univ. Lib. Catalogue, p. 167. The work is being edited for the Bibl. Indica Series by Shams-ul 'Ulamâ Maulavî Hidâyat Husayn.

The present copy, comprising the *Khâtimah*, contains notices of contemporary philosophers, physicians, learned men and calligraphers, military officers under the command of the *Khân-i Khânân*, and poets who addressed laudatory poems to him.

There are several gaps in the earlier part of the copy, and most of the folios are out of order, while patches of thick paper pasted over them here and there render the contents illegible in several places.

It begins with notices of the learned men and philosophers who enjoyed the *Khân-i Khânân's* favour. The first name mentioned is Maulânâ Farîd-ud-Din Dihlawî, fol. 3^a, of whom the notice extends to fol. 4^b. Nearly three-fourths of fol. 4^b is left blank. The section treating of the physicians is not separated by any distinguishing mark. The lower part of folio 17^a, and the whole of fol. 17^b and 18^a, are blank.

Fol. 18^b-20^b, containing an account of the poet شکبى, belong to the section on poets.

Fol. 22^a blank.

Fol. 22^b-23^b, containing notices of the poets میر محمد شریف - ملا شوقی سرمندي and عبد الله بیک ترکمانی, belong also to the section on poets.

Fol. 24^a begins abruptly with the third *Qism* of the *Khâtimah* on the military officers under the command of the *Khân-i Khânân*, beginning with نواب خواجہ بیک مرزا صفوی and ending with مالدھو زین - حیدر and العابدین, the painters of Akbar's Court.

Fol. 49^a, which opens with extracts from the poems of شکبى, is a continuation of fol. 20^b.

The remaining portion of the work comprises biographies of poets, with copious extracts from their works, and ends with an account of the author and his family.

The last folio, containing notices of حافظ اسماعیل - نصیرای اصفهانی and میر جعفر, belongs to the section on poets.

Spaces are left blank in many places.

Written in ordinary Nasta'liq, within coloured ruled borders.

Not dated: apparently 17th century.

Marginal notes and emendations, some of which appear to be contemporary with the text, are found throughout the copy. There are several seals on the title-page, but all of them are illegible.

A note on the same page says that the MS. once belonged to the collection of books in the possession of Amân Ullah Khân Firûz Jang (*d.* A.H. 1046 = A.D. 1636), son of the famous Mahâbat Khân Zamânah Beg, who held posts of high distinction under Akbar, Jahângir and Shâh Jahân. The same page also contains an '*Arđ-didâh*', dated 14th Shâ'bân, A.H. 1069.

No. 723.

fol. 134 ; lines 17 ; size 9 x 5½ ; 7 x 3¾.

مآثر الكرام

MA'ÂŞIR-UL-KIRÂM.

The full title of the work, as given in the preface, fol 3^a, is مآثر الكلام (مآثر الكرام) تلويح بلگرام. It contains biographical notices of Indian Shâykhs and 'Ulamâ, and especially of those who lived in, or were connected with, the author's native place Bilgrâm and its neighbourhood.

Author : Gulâm 'Alî Âzâd. For his life, see No. 423.

Beginning :—

نسایم المعتمد ساریة الى الحمی السرمندی الخ *

We learn from the preface that the author resolved to write an account of the eminent men of Bilgrâm, and therefore collected materials from old documents and reliable persons. His pilgrimage to Mecca in A.H. 1151 = A.D. 1738, however, hindered the execution of his plan. On his return, having settled in the Deccan, he sent for the notes which he had left in Bilgrâm. He wrote a great biographical work, dividing it into two volumes, of which the present volume, consisting of two sections (*Faṣl*), is the first.

Faṣl I. Notices of saints and holy persons of Bilgrâm and its neighbourhood, in chronological order, fol. 3^b.

Faṣl II. Lives of learned men of India, and more especially of Bilgrâm, fol. 77^a.

The author completed the work in A.H. 1166 = A.D. 1753, and gives the chronogram ختامة مسک at the end.

The author, who mentions himself on fol. 77^a, concludes the work with a short account of his pilgrimage to Mecca.

The second volume of the work, with the special title of Sarw-i-Āzād, is noticed under No. 697.

The Ma'âşir-ul-Kirâm is mentioned in Rieu, iii, p. 970; Ethé, India Office Lib. Catalogue, No. 682. See also W. Pertsch, Berlin Catalogue, pp. 566-569, where a complete list of the biographies in the second *Faṣl* of the work is given.

A list of the lives is given at the beginning.

Foll. 1-77^b and from the lower half of 79^a to 118^a are written in a childish Indian Ta'liq. The remaining portion is in ordinary, but learned, Nasta'liq.

Dated, 20th Shawwâl. The year is rendered illegible by a piece of thick paper pasted over it. Apparently, the copy was written in the beginning of the 19th century.

No. 724.

fol. 300; lines 13; size $9 \times 5\frac{1}{4}$; $5\frac{7}{8} \times 2\frac{3}{4}$.

روايح المصطفى من ازهار المرتضى

RAWĀ'IH-UL-MUṢṬAFĀ MIN AZHĀR-UL-MURTADĀ.

An exhaustive work, in two volumes, containing notices and accounts of Imāms, 'Ulamā, and Saints, ancient and modern.

Author: Sayyid Ṣadr-ud-Din Aḥmad bin Karīm-ud-Din Aḥmad ul-'Alawī ul-Mūsawī ul-Ḥanafī ul-Qādiri ul-Būhārī ul-Bardawānī:

سید صدر الدین احمد بن کریم الدین احمد العلوی الموسوی الحنفی القادری
البهارى البردوانی.

Beginning:—

الحمد لله على السراء والضراء والشكر لله على اعطاء النعماء الخ *

The author is chiefly to be remembered as the donor of the Būhār Library (Imperial Library, Calcutta), a collection of 960 Arabic and Persian MSS. and 1500 Arabic, Persian and Urdū books, printed or lithographed.

At the end of vol. ii, the author gives a detailed account of his life and family. He traces his descent from Imām Mūsā Kāzīm. Sayyid Ḥusām-ud-Din, an ancestor of the author, married the

daughter of Nuṣrat Shāh, brother of Firūz Shāh, and settled in Atrah, two miles from Būhār. The conquest of Bengal by the Timurids scattered the family, some members settling in Dhūlsar. The author's great-great-grandfather, Sayyid Muḥammad Ṣādiq, settled in Būhār. He and his wife became the disciples of Sayyid Shāh Ġulām 'Alī Dastgir of Shāh Bâzâr. Muḥammad Ṣādiq had two sons, Sayyid Ṣadr-ud-Dīn and Sayyid Sirāj-ud-Dīn. Sayyid Ṣadr-ud-Dīn was studying at Murshidābād under the protection of a noble of that place, when he made acquaintance with Mir Muḥammad Ja'far 'Alī Khān, then only a schoolboy. They lived together, and when the former was elevated to the *Masnad* of Murshidābād, Sayyid Ṣadr-ud-Dīn was appointed *Munshi*. He afterwards became *Mir Munshi*, and later on the *Madār-ul-Mahām* of the Nizāmat. After a time he returned to Būhār, and married Daulat-un-Nisā, daughter of Qāḍī Ṭālib Ullah of Jhilā. Sirāj-ud-Dīn, his brother, was married to Hāfizah Bibi, daughter of Sayyid Bahādur Ḥusayn of Naldāngā in Huglī. When Lord Clive went to Murshidābād to settle the terms of the Nizāmat, Sayyid Ṣadr-ud-Dīn was deputed to act on behalf of the Nāẓim. He enjoyed the favour of Shāh 'Ālam, who made him trustee of the Bā'is Hazāri Parganah, the *waqf* estate of Sayyid Shāh Jalāl-ud-Dīn Tabrizi Ganjrawān Ganj Bakhsb (معالات اوقاف حضرت سید شاه جلال الدین تبریزی گنج راون گنج بخش), and granted him the *A'immah Sanad* of Parganah Ranhatti. Sayyid Ṣadr-ud-Dīn subsequently attracted the notice of Warren Hastings, whom he assisted in the settlement of Bengal, Bihār and Orissa. He founded the Jalāliyah Madrasah, which attained a wide reputation under the principalship of the celebrated Maulanā 'Abd-ul-'Alī Baḥr-ul-'Ulūm. The date of the building is A.H. 1189 = A.D. 1775. Sayyid Ṣadr-ud-Dīn attached the Jalāliyah Library, now designated the Būhār Library, to the Madrasah, and also a mosque, built in A.H. 1187 = A.D. 1773. Sayyid Ṣadr-ud-Dīn had a son, Sayyid Kafil-ud-Dīn, the author's grandfather, and a daughter Bint-ul-Fātimah by his second wife, Jugnā Bibi, daughter of Sayyid Wāḥid 'Alī of Murshidābād. By his first wife Daulat-un-Nisā Bibi, he had no children. He died, 14th Ramaḍān, A.H. 1211 = A.D. 1796, at the age of seventy-five. Sayyid Kafil-ud-Dīn wasted his property. In his old age, then reduced to extreme poverty, he became a disciple of Shāh Nūr Muḥammad *Naighabband*. He married Zubaydah Bibi, daughter of Sayyid Muḥammad of Huglī, and died A.H. 1243 = A.D. 1827, leaving a son, Sayyid Karīm-ud-Dīn Aḥmad. Karīm-ud-Dīn married Khayr-un-Nisā, daughter of Muḥammad Ṣājid Ṣiddiqi, and died in A.H. 1274 = A.D. 1857, leaving three sons, Ṣadr-ud-Dīn Aḥmad,

the author, Sayyid Sirâj-ud-Dîn, Sayyid Şafi-ud-Dîn, and a daughter named Ma'sûmah.

The author was born, A.H. 1259 = A.D. 1843. He received his early education from Sayyid Îzad Bakbsh. He spent most of his time in studying, particularly historical works. In his autobiography he speaks of a series of family misfortunes and troubles, and of having suffered imprisonment. He obtained release only after spending more than forty thousand rupees. He regained his former position in society, and served Government and the public in various capacities.

He was a good oriental scholar; and we owe to him the works, *Darb-ul-Mağâlib* and an edition of the *Târikh-i Nasa'î*. He is also reported to have written a reply to Shibli Nu'mânî's *al-Fârûq*, which remains unpublished. He died in 1905, less than a year after his presentation of the Bûhâr Library to the Government of India.

According to the author's statement in the preface, he commenced the present work in *Sha'bân*, A.H. 1302 = A.D. 1884, and completed it, 23rd *Dulhijjah*, A.H. 1303 = A.D. 1885. He enumerates more than one hundred works, on which, he says, he based his own. For further particulars of the author, see preface to the Bûhâr Lib. Catalogue, vol. i; the *Calcutta Review*, vol. iv, No. 3, September, 1922.

The work has been lithographed in Cawnpore, A.H. 1307.

No. 725.

fol. 331; lines and size, same as above.

VOLUME II.

Continuation of the preceding MS.

Beginning:—

در وقت مرض مادر تو الخ •

Copies of some *Sanads* and certificates granted to the author and his ancestors, written in a different hand, are found at the end of the volume.

Both volumes are autograph copies by the author, and contain numerous emendations and corrections in his hand.

Written in hasty Indian Ta'liq.

An index of the names of persons treated in the work is given at the beginning of the first volume.

Dated, Friday, 27th Şafar, A.H. 1304.

ROMANCES, TALES AND ANECDOTES.

No. 726.

foll. 209; lines 25; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{4}$.

ترجمة الفرج بعد الشدة

TARJUMAT UL-FARAJ BA'D-USH-SHIDDAT.

A collection of anecdotes of deliverance or escape from distress and danger, translated from the Arabic work *الفرج بعد الشدة والضيقة*.

Translator: Ḥusayn bin As'ad bin Ḥusayn ul-Muayyadi ud-Dihistāni الحسين بن اسعد بن حسين المويدي الدهستاني.

Beginning:—

حمد و ثناء قیومی را که بحر عقول ذریات آدم از ادراک کفوزات

بیچون او النج *

In the beginning of almost all the copies of this translation, the Arabic original is wrongly ascribed to Abul Ḥasan 'Alī bin Muḥammad ul-Madā'ini أبو الحسن علي بن محمد المدائني of Baṣrah, who wrote several works dealing with the history of the early Arabs and Islamism, and died in Bagdād, A.H. 224 or 225 = A.D. 839 or 840. It has been shown by Drs. Rieu, Ethé and others that the real author was Abu 'Alī ul-Muḥassin bin Abil Qâsim 'Alī, better known as Qâḍi ut-Tanûkhî القاضي المشتهر به قاضي التلخوي, who died in Baṣrah, A.H. 384 = A.D. 994. In the body of the translation, Qâḍi Tanûkhî is repeatedly mentioned as the real author of the Arabic original, and in the third *Hikâyat* of Bâb xi, fol. 154^a, he is distinctly said to be the author:

مولف کذاب گوید پدر من قاضي ابو القاسم التلخوي حکایت کرد

که قضای کرخ بغداد مدتها بمن مقوض بود *

(The author of the book says:—"My father, Qâḍi Abul Qâsim ut-Tanûkhî, relates," etc.)

The present translation was made by the order of the Wazir عز الدين طاهر بن زنگي القزويني 'Izz-ud-Din Tâhir bin Zingî ul-Faryumadî

برمدي, probably about the middle or in the latter half of the sixth century of the Hijrah, at any rate, as Dr. Ethé, Ind. Office Lib. Cat., No. 733, says, before 'Aufi, who quotes the work in his جامع الحكايات (see the following No.).

The work is divided into thirteen *Bābs*, each of which contains a number of stories. The second folio of our copy is followed by a large lacuna; and a great portion of the preface, together with almost the entire first *Bāb*, is wanting.

For further particulars of this well-known work, see Rien, ii, p. 752; W. Pertsch, Berlin Cat., p. 982; J. Aumer, p. 56; Ethé, Ind. Office Lib. Cat., Nos. 733-738; Cat. des. MSS. et Xylographes, p. 408; G. Flügel, iii, p. 451, etc. Some of the stories are printed in the appendix of Chodzko's Persian Grammar, new ed., Paris, 1883.

Written in ordinary Naskh.

Not dated; 19th century.

The original folios are mounted on new margins.

No. 727.

roll, 466; lines 31; size $12 \times 8\frac{1}{2}$; $9\frac{1}{2} \times 6\frac{3}{4}$.

جامع الحكايات

JĀMI'-UL-ḤIKĀYĀT.

An old and complete copy of the famous work Jāmi'-ul-Ḥikāyāt, containing a vast collection of stories and detached narratives with miscellaneous notices, based on historical works or oral information.

Author: Nūr-ud-Dīn Muḥammad 'Awfi نور الدين محمد عوفي.

Beginning:—

حمد بپسند مبدعي را که از بدايت صباح وجود تا نهايت رواج عدم

• شرحه هست در حد پادشاهي ارست النجم •

The full title of the work, as given on fol. 3^a, in agreement with Hāj. Khal., vol. ii, p. 510, and many others, is جامع الحكايات و لوايع الروايات. Dr. Ethé, Ind. Office Lib. Cat., No. 600, however, entitles it جوامع الحكايات و لوايع الروايات, apparently for the reason that جوامع and not جامع, rhymes with لوايع.

Nūr-ud-Dīn Muḥammad 'Awfi is the author of the well-known earliest Persian *Tadkirah* لباب الالباب (described by Bland, J.R.Ā.S., vol. ix, pp. 112-126), which he dedicated to Sulṭān Nāṣir-ud-Dīn

Qubāchah's Wazīr 'Ayn-ul-Mulk Ḥusayn ul-Ash'ari. 'Awfī lived in Dihlī during the time of Sultān Shams-ud-Dīn Īltamish (A.H. 607-633 = A.D. 1211-1236). He commenced this work at the desire of his former royal patron, Sultān Nāṣir-ud-Dīn, after whose fall he attached himself to the Court of Sultān 'Iltamish, and completed it for the latter's Wazīr, Qiwām-ud-Dīn Muḥammad bin Abū Sa'īd ul-Junaydi.

For further particulars of the work and the author, see Ḥabīb us-Siyar, vol. ii, juz 4, p. 163; Tārikh-i Firishtah, vol. i, p. 117; Sprenger, Oude Catalogue, pp. 1-6; Ethé, Bodl. Lib. Cat., Nos. 324-331; Ethé, Ind. Office Lib. Catalogue, Nos. 600-604; Rieu, ii, p. 749; G. Flügel, vol. i, p. 410; Elliot, Hist. of India, vol. ii, pp. 155-203; Mélanges Asiatiques, vol. iii, p. 728; Ouseley's Travels, vol. ii, p. 363. The contents of the work have been described in Rieu, *loc. cit.*

The work is divided into four *Qisms*, each subdivided into twenty-five *Bābs*.

An old copy. Written in learned Naskh. The letter *Dāl* is always dotted.

Not dated; 15th century.

No. 728.

fol. 298; lines 15; size $8 \times 5\frac{1}{2}$; $5\frac{1}{4} \times 3$.

طوطي نامه

TŪṬĪ NĀMAH.

The popular 'Tales of a Parrot.'

Author: Diyā-ud-Dīn Nakshabī ضياء الدين نخشبى.

Beginning:—

مذاجات بحضورت رازق الغراب في غشه كه رازق وحوش الخ *

The author, a native of Nakshab, led a pious life in Badā'un, and died, according to the Akhbār-ul Akhyār, p. 119, A.H. 751 = A.D. 1350. Other works left by him are: کلیات و-عشره مبشره - ملک سلوک. See Elliot, History of India, vol. vi, p. 485, and Rieu, ii, p. 740.

The work, containing fifty-two stories, was composed in A.H. 730 = A.D. 1330,

Comp. Rieu, ii, p. 753; W. Pertsch, Berlin Catalogue, p. 985; Zeitschrift der D.M.G., vol. xxi, p. 505; J. Aumer, pp. 53 and 54; Ethé, Bodl. Lib. Cat., Nos. 444-448; Ethé, Ind. Office Lib. Catalogue, Nos. 743-754, etc., etc. It has been translated into English by M. Gerrans, London, 1792. A Turkish imitation of the work has been translated into German by George Rosen, Leipzig, 1858. For an abridged version of the *Tûṭī Nāmāh* by Qâdirî, see Ethé, India Office Lib. Catalogue, No. 752.

The work has been repeatedly lithographed in India.

Written in ordinary Naskh, with occasional marginal notes.

Dated, A.H. 1057.

No. 729.

fol. 126; lines 19; size $8\frac{3}{4} \times 5\frac{3}{4}$; $7 \times 4\frac{1}{4}$.

THE SAME.

Another copy of Nakhshabî's *Tûṭī Nāmāh*.

Written in fair Nasta'liq, with the headings in red.

Dated, 7 *Sha'bân*, A.H. 1150.

No. 730.

fol. 197; lines 23; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

نسيم الربيع

NASÎM-UR-RABÎ'.

A vast collection of sayings and anecdotes of prophets, kings, nobles and saints, illustrating religious, moral, intellectual or divine qualities and the opposite vices, translated from the famous work, *Rabî-ul-Abrâr*, of Abul Qâsim Maḥmūd bin 'Umar uz-Zamakhsharî (d. A.H. 538 = A.D. 1143).

The translator does not reveal his name. The Arabic original is mentioned in Hâj. Khal., vol. iii, p. 344, and in a note written in a later hand on the margin of p. 345 of the Library copy of the said work, a Persian translation of the work is ascribed to Mullâ Qiwâm-ud-Dîn ملا قوام الدين, who, it is said there, made it during the reign of Âbu'l Fawâris Shâh Shujâ'.

Beginning:—

حمد بيمعذور مبدعی را تقدست اسماء که بتأثیر صبح اقبال از مطلع
آمال بی حکم مطاع او طالع نکرد *

In the preface, the translator, after highly eulogising the reigning King Jalâl-ud-Din Abil Fawâris Shâh Shujâ', dedicates the work to his Wazîr, Amîr Salgar Shâh. Shâh Shujâ', the second King of the Mazaffari dynasty, reigned from A.H. 759-786 = A.D. 1357-1384. The celebrated Hâfiz of Shîrâz lived in his Court.

According to Rieu, Supplement, Arabic Catalogue, p. 714, the Arabic original is divided into ninety-eight chapters; but the present translation contains only eighty-two.

A copy of the work, transcribed from the present MS., is noticed in the Bûhâr Library Catalogue, vol. i, p. 332.

Written in fair Naskh.

Dated, 27 Rajab, A.H. 993.

Several seals of the nobles of Shâh Jahân's Court, and one of محمد جبار الله خان رضوی, dated A.H. 1163, are found on the title-page.

No. 731.

fol. 370, lines 15-19; size 10 × 6½; 7 × 4.

انوار سهیلی

ANWÂR-I SUHAYLÎ.

The well-known Persian translation of Kalilah and Dimnah.

Translator: Husayn bin 'Alî ul-Wâ'iz Kâshifi حسین بن علی الواعظ کاشفی (see No. 498).

The copy is slightly defective at the beginning, and opens abruptly thus:—

این کلام سعادت فرجام آنست که ای دعوات کنندگان عالیشان الع corresponding with the first line, page 4, of J. Ouseley's edition, 1851.

It would appear from the preface that the work is a modernized version of Naṣr Ullah bin Muḥammad bin Ḥamid's older Persian translation of Al-Muqaffā's Arabic text, which was made at the request of Nizām-ud-Din Amîr Shāykh Ahmad ul-Suhayli (d. A.H. 907 = A.D. 1501), who was a disciple of Shāykh Āqārî and a favourite of Abu'l Gâzi Sulṭān Husayn. The author omitted the first two chapters, and reduced the number to fourteen.

For further particulars of the author and the work, see Rieu, ii, p. 756; Ethé, Bodl. Lib. Cat., Nos. 431-437; Ethé, Ind. Office Lib. Cat., Nos. 757-766; Cat. des MSS. et Xylographes, p. 409; Hāj Khal., vol. v, p. 239; Zenker, i, pp. 83 and 84. The work has been edited, Calcutta, 1804, 1816, 1824, etc., Hertford (by Charles Stewart), 1806, (by J. W. Ousely), 1851; lithographed, A.H. 1270; and translated into English by E. B. Eastwick, Hertford, 1854, by A. N. Wollaston, London, 1878. Parts of the work have been printed (with a translation) in the Asiatic Journal, vol. v, in Langlé's Chrestomathy, and in Spiegel's Chrestomathia Persica, pp. 23-40, which last selections have been translated into German by H. Ethé (Morgensländische Studien, Leipzig, 1868, pp. 147-166). See also A. Rogers, Persian Anthology, London, 1889, pp. 25-47, where some miscellaneous verses have been published in an English translation.

Written in various hands.

Dated, A.H. 1218.

No. 732.

fol. 245; lines 15; size $9\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3$.

لطائف الطوائف

LATÂ'IF-UT-TAWÂ'IF.

A collection of jests and witty sayings about the different classes of men.

Author: 'Alī bin Ḥusayn ul-Wā'iz ul-Kāshifī الواعظ علي بن حسين الكاشفي المشتهر بـ صفى.

Beginning:—

بعد از ادای لطائف تحمیدات الهی و وظائف صلوة حضرت رسالت
پناهی علیه و آله صلوة آلم *

'Alī bin Ḥusayn, better known as Saffi, was the son of the author of the Anwār-i Suhaylī (see No. 731). It would appear from the preface that, after the author's release from one year's imprisonment at Harāt, he, in A.H. 939 = A.D. 1532, went to Garjistān, where he was favourably received by Sultān Shāh Muḥammad, for whom he wrote the present work.

It is divided into fourteen Bābs, according to the persons, or classes of men, to which the stories relate, as enumerated in the preface, fol. 3^b-4^a:

1. Relating to the Prophet :

در بیان استعجاب و ذکر بعضی از مطالبها که پیغمبر صلی الله علیه و سلم باصحابه فرمودند *

2. Relating to the Imāms :

در ذکر بعضی از نکات شریفه و حکایات لطیفه ائمه معصومین صلوات الله و سلامه علیهم اجمعین با خواص خویش الخ *

3. Relating to Kings :

در ذکر حکایات لطیفه ملوک و حکام و ظرایف سلاطین انام الخ *

4. Relating to Amirs, royal favourites, Wazirs and high officials :

در ذکر لطائف امرا و مقربان و ظرائف وزرا و ارباب دیوان *

5. Relating to men of letters, Munshis, courtiers and brave men :

در لطائف ادیبان و منشیان و ندیمان و سیاهیان و دلبران در منظره پادشاهان *

6. Relating to Arabs of the desert, grammarians, orators, etc :

در لطائف اعراب و نکات فصحا و بلغا و ذکر بعضی از حکم و امثال ایشان *

7. Relating to Shaykhs, 'Ulamâ, Qādis, Jurors, etc :

در لطائف مشایخ و علما و قضاة و فقها و واعظین *

8. Relating to philosophers, ancient and modern, physioicians, interpreters of dreams, astrologers :

در لطائف حکمای متقدمین و متأخرین و حکایات عجیبه اطبا و معبرین و منجمین *

9. Relating to poets, etc :

در لطائف شعرا و بدیهه گفتن ایشان در محلهها و ذکر بعضی از عجائب صنائع شعری و بدائع فکری ایشان *

10. Relating to male and female wags :

در لطائف ظریفان از مردان و زنان *

* 11. Relating to misers, gluttons and parasites :

در حکایات و لطائف بخیلان و پر خواران و طفلیان *

12. Relating to greedy men, thieves, beggars, blind and deaf men:

در لطائف طامعان و دزدان و گدایان و کوران و کران *

13. Relating to children and slaves:

در لطائف کودکان و غلامان و کنیزان زیرک *

14. Relating to simpletons, liars and impostors:

در لطائف و حکایات ابلهان و کذابان و مدعیان الحج *

Spaces for rubrics are left blank in several places.

The work is also known as طائف الظرایف.

Written in ordinary Ta'liq.

Not dated; 18th century.

The first and the last fifteen folios are supplied in a later hand.

A seal, dated A.H. 1237, and bearing the inscription نواب ناظر سید داراب علیخان بیادر is found on fol. 2^a.

No. 733.

fol. 194; lines 15; size $9 \times 7\frac{1}{4}$; $7 \times 4\frac{1}{2}$.

THE SAME.

Another copy, beginning as above.

Written in ordinary Ta'liq.

Dated, A.H. 1246.

Scribe: بهاري لعل.

No. 734.

fol. 175; lines 15; size $9\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

THE SAME.

Another copy. A few lines at the beginning are wanting, and the MS. opens abruptly thus:—

منم رسیده بدین ملک چون بهشت مغلد

The last four lines are also wanting.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 735.

fol. 306; lines 17; size 19×8 ; $9\frac{1}{2} \times 5$.

میار دانش

‘IYÂR-I DÂNISH.

A modernized version of Kalilah and Dimnah.

Author: Abul Faḍl bin Muḥārak ابو الفضل بن مبارک (see No. 552).

Beginning:—

سپاس ازل و ابد خداوندی را که از کران تا کران النجم •

We learn from the preface that the author was ordered by Akbar to re-write in easy and simple style the version of Ḥusayn Wā‘iz Kāshifī (See No. 731). He did so, restoring the two introductory chapters omitted by the latter. The date of completion of the work, given at the end, fol. 303^a, is A.H. 996 = A.D. 1588. Comp. Rieu, ii, p. 756; W. Pertsch, Berlin Catalogue, p. 974; J. Aumer, p. 47; G. Flügel, iii, p. 286; Ethé, Bodl. Lib. Catalogue, Nos. 438-440; and Ind. Office Lib. Catalogue, Nos. 767-777.

Written in large Ta‘liq, with an illuminated head-piece, by order of *مهری بایلو* (?) at Lucknow.

Dated, A.H. 1223 = A.D. 1808.

No. 736.

fol. 248; lines 15; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

THE SAME.

Another copy of the preceding work.

The top of the folios towards the end of the copy are pasted over with thick patches.

Written in ordinary Ta‘liq.

Dated, 1319 Faṣlī.

No. 737.

fol. 193; lines 14; size 9×8 ; $6\frac{3}{4} \times 5\frac{3}{4}$.

THE SAME.

Another copy, beginning as usual.

A damaged copy; written in Nīmshikastah.

Dated, A.H. 1225.

Scribe: انوب لال.

No. 738.

fol. 318; lines 23; size $9\frac{1}{2} \times 5\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

زینت المجالس

ZÎNAT-UL-MAJÂLIS.

A vast collection of historical anecdotes and stories, moral sayings, and other miscellaneous notices.

Author: Majd-ud-Dîn Muḥammad ul-Ḥasanî مجد الدین محمد الحسنی.

Beginning:—

تغای نامتذاهبی و حمد نا معصور

بران سزاست که شد هر دو کون ازو معمور

The author, who lived in Persia under Shâh 'Abbâs I, began the work in A.H. 1004 = A.D. 1596.

A very full description of its contents is given in Rieu, ii, p. 758.

Printed in Teheran, A.H. 1270.

Written in ordinary Nasta'liq.

Dated A.H. 11 (Sic).

Scribe: کمال الدین.

No. 739.

fol. 256; lines 31; size $13\frac{3}{4} \times 8\frac{3}{4}$; $9\frac{1}{2} \times 5$.

زبدۃ الرموز

ZUBDAT-UR-RUMÛZ.

The popular romance of Ḥamzah, the uncle of the Prophet.

Author: Ḥāẓī Qīṣṣah Khwân Hamadâni حاجی قصه خوان محمدانی.

Beginning:—

• خلاصۃ کلمات راویان اخبار و سخن پردازان عالمقدار النعم

We learn from the preface that, in A.H. 1022 = A.D. 1613, the author came from 'Irâq to Ḥaydarâbâd, and got access into the

court of Sultân Muḥammad Qutub Shâh, i.e., 'Abd Ullah Qutub Shâh of Golconda (A.H. 1020-1083 = A.D. 1611-1672). He had brought with him several copies of the romance of Ḥamzah, which he showed to his royal patron. The Sultân, says the author, ordered him to write the present version. As for his sources the author mentions the following:—

- خواجه عبد القادر مراغه - خواجه شعب ثریشیری - مولانا ابو المعالی نیشابوری
- رازی ابن رازی and نصر بازگان ترمذی - جلال بلخی - مسعود مکی

As for the origin of this romance, we are told in the beginning of the preface that, after the death of Ḥamzah, whenever the Prophet happened to pass by the gate of his uncle's house, the ladies residing in the vicinity used to lament the loss of the great hero by referring to his valour and gallant deeds. This, says the author, caused the Prophet to devote a portion of his time to them. The author then adds that, first of all, Mas'ūd Makki, a man reputed for his eloquence, wrote a version of the romance. With a view to putting a check to the hostilities of the people against the Prophet, this Mas'ūd Makki devised the plan of keeping them engaged in listening to the romance, a portion of which he narrated to them every day. A second account of the origin of the romance, given by the author, is that one of the Abbasid Caliphs suffered from delirium. The distinguished philosophers of his court prepared this romance for the Caliph, to whom they narrated it until he was cured. The author then proceeds to say that the romance was translated into Persian during the time of the Samanide Kings; that the Persian version is due to Abu'l Ma'ālī Nishāpuri and Jalāl Balkhī, and that Sultân Ḥusayn Muḥtāqī wrote the story from its beginning down to the captivity of Īraj.

The present version is divided into numerous sections, un-numbered. Ḥamzah is always designated as صاحب تران. The MS. is defective towards the end. It begins with an account of the birth of Būzarchmihr, and breaks off in the middle of the account of Qāsim and Badī'uz-Zaman's march against 'Ajam, with the following words:—

نفل بر بدیع نگاہ کرد و گفت چه کنم بدیع گفت

Comp. Rieu, ii, p. 760; J. Aumer, p. 55; Ouseley Collection, No. 430; Bibliotheca Sprenger, No. 1628; Ethé, Bodl. Lib. Catalogue, No. 473; Ethé, India Office Lib. Catalogue, Nos. 784-785; Būhār Lib. Catalogue, vol. i, Nos. 462-463; Garcin de Tassy, Histoire

de la littér. Hind., 2nd ed., vol. i, p. 236. A Turkish version of the romance is noticed in G. Flügel, ii., p. 29.

The Dâstân-i Amîr Ḥamzah has been lithographed at the Nawal Kishore Press. An enlarged version has been printed in seven volumes, 'Teheran, A.H. 1274.

Written in fair Nasta'liq with an illuminated, but faded, 'Unwân in the beginning.

Not dated; 18th century.

Several seals of the late kings of Oude are found on the title-page.

The MS. is water-stained.

No. 740.

fol. 288; lines 17; size $9\frac{1}{2} \times 6$; 7×4 .

احسن الحكايات

AḤSAN-UL-HIKĀYĀT.

A collection of thirty-one anecdotes.

Beginning:—

سپاس خداوند سخن آفرین را به سخن ادا نتوان نمود

It would appear from the preface that the author, who does not reveal his name, was a courtier of Zafar Khân (i.e., Aḥsan Ullah Zafar Khân, Aḥsan, the governor of Kâbul and Kashmîr, an autograph copy of whose Kulliyât has been noticed under No. 329). It is said that in A.H. 1041 = A.D. 1632, when Zafar Khân took charge of the government of Kashmîr, he found there Ḥāfiẓ Muḥammad Riḍâ, an old man of ninety years of age, who during the fifty years of his life in India had travelled to distant parts of India, and had finally settled in Kashmîr. This Ḥāfiẓ, says the author, occasionally visited the governor, and pleased him by narrating interesting anecdotes and events, of most of which he had been an eye-witness. As these anecdotes were of true events, the author was requested by Zafar Khân to write them down in the form of the present book. The work is named after the author's patron. It is further stated that in A.H. 1053 = A.D. 1643 Ḥāfiẓ Muḥammad Riḍâ went on a pilgrimage to Mecca, and died in Madīnah on his way back to home.

The anecdotes are for the most part connected with well-known Moslem rulers and kings.

Occasional marginal notes.

Written in ordinary Indian Ta'liq.

Dated, Duḥijjah, A.H. 1259.

No. 741.

fol. 245 ; lines 17 ; size $12 \times 7\frac{3}{4}$; $9 \times 4\frac{3}{4}$.

بهار دانش

BAHÂR-I DÂNISH.

The popular romance of Jahândâr Sultân and Bahrawar Bânû.

Author: Shaykh 'Inâyat Ullah شيخ عنايت الله.

Beginning:—

فاتحه كتاب مستطاب آفرينش و پيرايه صحيفه دانش و بينش النجم.

The author, who, according to Rieu, p. 765, died in 19 Jumâda, I, A.H. 1088 = A.D. 1677, completed the work in A.H. 1061 = A.D. 1651.

The work is preceded by a preface of the author's younger brother and pupil, Muḥammad Ṣâliḥ Kanbû, the well-known author of the 'Amal-i Ṣâliḥ (see No. 569).

For editions and translations, see Rieu ii, p. 765, and Ethé, Ind. Office Lib. Catalogue, No. 806.

Written in fair Indian Nasta'liq, with an illuminated head-piece.

Not dated ; 19th century.

No. 742.

fol. 380 ; lines 13-18 ; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{4}$.

THE SAME.

A modern and slightly defective copy of the Bahâr-i Dâniṣh, beginning as usual.

The last folio is missing.

Written in cursive Ta'liq.

Not dated ; 19th century.

No. 743.

fol. 111 ; lines 11 ; size $9\frac{3}{4} \times 7\frac{1}{4}$; $8\frac{1}{4} \times 6$.

قصه کامرूप

QIṢṢAH-I KÂMRÛP.

The story of Kâmrûp and Kâmlatâ.

Beginning:—

قصه برادران (پودازان read) غرائب آثار و داستان طرازان سوانح روزگار.

In Rieu, ii, p. 763, and Ethé, India Office Lib. Catalogue, No. 821, the work is ascribed to Mīr Muḥammad Kāzīm Ḥusaynī, with the *takhalluṣ* Karīm, who was in the service of 'Abd Ullah Qutub Shāh (reigned A.H. 1035–1083 = A.D. 1626–1672), and whose poetical works are noticed by Rieu, ii, p. 683. At the end of the present copy the work is ascribed to Nawwāb Himmat Khān, son of Khān Jahān Khān. In the beginning of his Maṣnawī, entitled Dastūr-i Himmat, which treats of the story of Kām rūp and Kāmlatā, Murād says that his patron, Himmat Khān, wrote the story in prose, and that he versified it under the title Dastūr-i Himmat (see Rieu, p. 697).

Mīr 'Isā received the title of Himmat Khān from Aurangzīb, and died in A.H. 1092. See Ma'āṣir-ul Umarā.

Comp. W. Pertsch, Berlin Catalogue, p. 995; Sprenger, Oude Catalogue, p. 456.

The work has been translated into English by W. Franklin, London, 1793.

Written in careless Ta'liq.

Dated, A.H. 1159.

Scribe: برکت الله.

No. 744.

fol. 10; lines 8; size $10\frac{3}{4} \times 7$; $7 \times 3\frac{1}{2}$.

قصه سلمان فارسی

QIṢṢAH-I SALMĀN FĀRSĪ.

The story of Salmān Fārsī's conversion to Islām, as narrated by Ibn-i Bābūyah (d. A.H. 381 = A.D. 991).

Beginning:—

ابن بابويه عليه الرحمة بسند معتبر از حضرت موسى بن جعفر عليه السلام روایت نموده الھ *

There is no preface to the work, nor is the name of the author or the title of the work given in the text. The work is however endorsed in a later hand as قصه حضرت سلمان فارسی.

Written in beautiful Nasta'liq.

Not dated; apparently 17th century.

The original folios are placed in new margins.

No. 745.

fol. 156; lines 15; size $10 \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4$.

رياض الكمال

RIYÂD-UL KAMÂL.

A Persian romance, written in imitation of the story of Hamzah, mixed with numerous maxims and good counsel, illustrated by moral anecdotes, together with a geographical account of the world.

The first three pages are blank, and the MS. opens abruptly thus:—

افزای جوهر نرھنگ درۃ التاج سلطنت گوھر شعبچراغ خلافت *

The name of the author could not be ascertained, but it appears from the preface that he wrote this work for Muḥammad Shāh, surnamed Raushan Akhtar (A.H. 1131-1161 = A.D. 1719-1748). The author divided the work into seven *Qism*, each devoted to an *Iqlim* in which the story of some great king is related. The title of the work gives the date of its composition, A.H. 1133 = A.D. 1721.

In the conclusion the author says that this is the first *Jild* of the *Riyâd-ul Kamâl*, and that, if chance favours him, he will shortly write the second *Jild*.

The present MS., comprising the story of Khâwar Shāh and Khwurshid Laqâ, the daughter of the emperor of China, ends with an account of Jâbalsâ and Jâbalqâ.

Written in beautiful Nasta'liq, on gold-sprinkled paper, within gold-ruled borders. The first two pages are beautifully illuminated.

The original folios are mounted on new margins.

Not dated; 19th century.

Scribe: نظام الدین الصاری.

No. 746.

fol. 152; lines 11; size 9×6 ; 6×3 .

بکاولی

BAKÂWALÎ.

The popular story of prince Tâj-ul Mulûk and Bakâwalî.

Author: 'Izzat Ullah Bangâlî عزت اللہ بنگالی.

Beginning, as in the Berlin copy:—

زینت دیباچه سخن بنام سخن آفرینی که قفل کنجینه دلہارا الہ *

It would appear from the preface that the author translated this work from Hindūstānī. He commenced it before A.H. 1134 = A.D. 1722, at the request of his intimate friend, Nazar Muḥammad (not Muḥammad, as given in Ethé, Ind. Office, No. 828), whose sudden death in Dulhijjah in the same year gave the author a very severe shock, and interrupted the continuation of the work. Subsequently, he completed it at the request of some other friends.

Comp. W. Perstch, Berlin Catalogue, p. 996, where the name of the author appears as 'Ināyat Ullah. The beginning of the present copy agrees with the copy in the Berlin Library as well as with the one noticed by Ethé, Ind. Office Lib. Catalogue, No. 829. This Persian version has again been translated into Hindūstānī by Nihāl Chund, under the title of مذمت عشق (see 'Gooli Bukawulee,' Hindūstani, by Nihāl Chund, preface by J. Gilchrist, Calcutta, 1804, translated into French by Garcin de Tassy in the 'Revue d' Orient,' 1858). A Hindūstānī adaptation of the story, entitled گلزار نسیم, in verse, was composed by Pandit Dayā Shankar in A.H. 1254 = A.D. 1838. *See Sprenger, Catalogue, p. 629.

The present MS. is defective towards the end, and breaks off with the following words in the course of the story of Bahram's arrival in the island of Firdaus:—

ناگہ نگاہش بر پشت آئینہ افتاد *

Written in legible Indian Ta'liq.

Not dated; 19th century.

No. 747.

fol. 44; lines 15; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3$.

قصہ مہر جبین و نیر افروز

QIṢṢAH-I MIHR JABÎN WA NAYYAR AFRÛZ.

A Persian story on the love adventures of Mihr Jabin and Nayyar Afrûz.

Neither the author's name, nor the title of the work, is found

anywhere. In the beginning the author designates himself لطیف نرل; but in the subscription he is called کسيف نرل.

Written in beautiful Nim Shikastah on floral designed paper, with an illuminated head-piece.

Dated, Rabi' 1. A.H. 1150.

No. 748.

fol. 808; lines 25; size $13 \times 7\frac{1}{4}$; $10\frac{1}{2} \times 5$.

نالۀ عندليب

NĀLAH-I 'ANDALĪB.

The romance of the Prince Mihr-i Jahāngir, the son of Falak Qadr and grandson of 'Arsh Āshiyān, the king of Rūm and Arabia, and his friend Māh-i Munir, the son of the Prince's Wazīr, transformed by a bogus Faqir, one of them into a nightingale and the other into a rose. Hence the story is sometimes styled انسانۀ گل و بلبل.

Author: Khwājah Muḥammad Nāsir Muḥammadi, poetically surnamed 'Andalib: خواجه محمد ناصر محمدی المتخلص به عندليب.

Beginning:—

* الحمد لله الرحيم الرحمن الذي خلق الانسان و علمه البيان النعم

The author, a great Sūfi of his age, was a lineal descendant of the celebrated Saint, Khwājah Bahā-ud-Din, the founder of the Naqshbandi order. See Majma'-un-Nafā'is, vol. ii, fol. 324^b; Gul-i-Ra'nā, fol. 182^b. The author left three sons, of whom the second, Khwājah Mir Dard, is the author of several works on Sūfism. Arzū, in his Majma'-un-Nafā'is, claims to have enjoyed the author's favour for thirty years. The author's son, Khwājah Mir Dard, in the conclusion of his Sham'-i-Mahfil (see No. 1412), says that his father died in A.H. 1172 = A.D. 1759.

As for the origin of the work, the author says that he was pressed by some of his spiritual friends to explain to them the beauties and delicacies of Sūfism and theology, as well as the doctrines of ethics, moral principles, etc. The author therefore expounded these subjects in the form of the present interesting and impressive romance, illustrating it by quotations from the Qurān, the sayings of the Prophet and other great men. The way in which the composition was carried on was that, every night, the author

dictated in Persian a portion of the story, and this was written down verbatim by *Khwājah* Mir Dard: in his absence, the author's friend, Bidar, performed the same duty. In the absence of both, the author took upon himself the task of writing. The date of composition, A.H. 1153 = A.D. 1740, is expressed by the chronogram نال عندليب گلشن عاست.

A full list of the contents is given in foll. 1-14.

Written in fair Ta'liq.

Not dated; 19th century.

No. 749.

foll. 201; lines 25; size 12 × 8; 9½ × 5½.

بوستان خیال

BŪSTÂN-I KHAYÂL.

The most popular and the longest Persian romance. It relates the adventures of a large number of fictitious personages belonging to the class of Jinns and Peris as well as to mankind.

Author: Muḥammad Taqī ul-Ja'fari ul-Ḥusaynī, poetically surnamed *Khayâl* محمد تقی الجعفری الحسینی المتخلص بخیال.

The author, a native of Aḥmadâbâd in Gujarât, was a pupil of the poet Šābit. He came to Bengal in the time of 'Alī Wardī Khān, and died A.H. 1173 = A.D. 1760. He devoted more than fourteen years to the composition of the work. It comprises no less than fifteen volumes. He commenced the first volume in A.H. 1105 = A.D. 1742 at Shāh-Jahānabâd, and the last at Murshid-âbâd, A.H. 1169 = A.D. 1755, and completed it in the month of Duḥijjah of the same year. The author dedicates the work to his patron, Nawwâb Rashīd Khān Bahâdur, popularly known as Mirzâ Muḥammad 'Alī Rafī' Ullah, and his brothers, Nawwâb Muḥammad Ishâq Khān and Nawwâb Mirzâ 'Alī Khān.

The whole work consists of three great *Bahâr*, divided into volumes, some of which are again subdivided into *Gulshan*, *Gulzâr*, *Shatr*, etc.

The first *Bahâr*, styled *Mahdī Nāmah* مهدی نامه, serves as a sort of *Muqaddimah* or introduction to the whole work, and consists of two volumes. It treats of the history of Sulṭān Abul Qāsim Muḥammad Mahdī and of other ancestors and predecessors of Sulṭān Mu'izz-ud-Dīn. The second *Bahâr*, styled *Mu'izz Nāmah* معزز نامه or

Qā'im Nāmah قام نامه, relates the history of Mu'izz-ud-Din, designated Šāhib Qirān-i Akbar, that is to say, Khalīf al Qā'im bi Amrillah. It is subdivided into a *Maqaddimah* and two *Gulshan*, each *Gulshan* consisting of two *Gulzar*. The second *Bahār* comprises volumes three to seven. The third *Bahār*, styled *Khawshid Nāmah*, comprising volumes eight to fifteen, relates the adventures of *Shāhzādah Khawshid Tāj Baksh* and *Shāhzādah Badr-i Munir*, respectively designated *Šāhib Qirān-i A'zam* and *Šāhib Qirān-i Aṣḡar*. It is subdivided into seven books جلد, the second of which, consisting of two *Daftar* or *Shatr*, has the special title of *Shāh Nāmah-i Buzurg* شاهنامه بزرگ. Comp. Rieu, ii, p. 770; J. Aumer, p. 57; Ethé, Bodl. Lib. Catalogue, No. 480; Ethé, India Office Lib. Catalogue, Nos. 833-845; Būhār Lib. Cat., vol. i, Nos. 448-460. An abridged Urdū translation of the work, styled *Zubdatul-Khayāl*, was edited by 'Ālam 'Alī of Karāyah, Calcutta, 1834; see Garcin de Tassy, *Histoire de la Littérature Hindouie*, i, p. 186.

The present MS., comprising the first volume of the first *Bahār*, begins thus:—

تبارک الذي جعل فی السماء بروجاً النخ •

Written in Nim *Shikastah*.

Not dated; beginning of the 19th century.

No. 750.

fol. 368; lines 15; size 10 × 6; 7½ × 4½.

THE SAME WORK.

The second volume of the first *Bahār*.

Beginning:—

ذکر رفتن سلطان ابو القاسم محمد عیسی و بادشاه زادگان و بعضی

امراء عرب نقله این اخبار از تشابه تحقیق چنین آورده اند •

Written in ordinary *Ta'liq*.

Not dated; 19th century

No. 751.

fol. 350; lines 19; size $12 \times 8\frac{1}{2}$; $9\frac{1}{4} \times 6\frac{1}{4}$.

THE SAME WORK.

Foll. 1-54. The *Muqaddimah* of the second *Bahâr* or the third volume.

Beginning:—

هرگونه ستایش که در دل هر ستایش کننده بگذرد *

Foll. 56-170. The fourth volume.

Beginning:—

ابتدای سخن بنام خداست

This portion is dated, 17 *Sha'bân*, A.H. 1274.

Foll. 171-350. The fifth volume.

Beginning:—

بعد از حمد و ثنای حضرت رب العالمین و نعت دلکشای سید
المرسلین *

The third and fourth volumes are written in *Nim Shikastah*;
the fifth in fair *Ta'liq*.

No. 752.

fol. 153; lines 14; size 12×9 ; 9×6 .

THE SAME WORK.

The sixth volume.

Beginning:—

حمدی که اگر تمام دریاهاى زوى زمین مرکب شود الخ *

Spaces for headings are left blank throughout the copy.

Written in ordinary *Ta'liq*.

Not dated; 19th century.

Scribe: محمد احسن.

No. 753.

fol. 282; lines 15; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 3\frac{1}{4}$.

THE SAME WORK.

The seventh volume.

Beginning:—

بِذَمِ خَدَائِي كِه از مَشْتِ خَاكِ

Written in ordinary Nim Shikastah.

Dated, 10 Dulqa'd, A.H. 1235.

No. 754.

fol. 329; lines 21; size $13\frac{3}{4} \times 9\frac{1}{4}$; $10 \times 6\frac{1}{4}$.

THE SAME WORK.

This volume, forming a portion of the second *Bahâr*, and called at the beginning 'the third volume of the second *Bahâr*' جلد سیموم از بهار دوم, begins thus:—

بعد حمد حضرت رب الانام جل جلاله و عم نواله و نعت رسول
الكرام الخ *

Written in Nim Shikastah.

Not dated; 19th century.

No. 755.

fol. 407; lines 21-23; size 11×7 ; 8×5 .

THE SAME WORK.

The eighth volume.

Beginning:—

ادای حمد و سپاس رب العالمین حکیم علیم و نعت درود سید
المرسلین الخ *

Written in different hands.

Not dated; 19th century.

The paper towards the beginning of the copy is becoming brittle.

No. 756.

fol. 108; lines 18-21; size $11\frac{3}{4} \times 7\frac{1}{4}$; $9 \times 5\frac{1}{4}$.

THE SAME WORK.

The ninth volume.

Beginning:—

بعد از سپاس و ستایش خداوند غفور الرحیم و الصلوة *

The copy is defective towards the end, and breaks off with the following words:—

مہتر با خود فکر کرد کہ کاری بر آید از ہمین راہ خواہد بر آمد و آن
مشکل است برگشتہ نزد خسرو آمد و گفت

Written in different ordinary hands.

Not dated; 19th century.

No. 757.

fol. 244; lines 15; size $9 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

THE SAME WORK.

The tenth volume (first *Daftar* or *Shatr*).

Beginning:—

نیکوترین معتمد و عالی ترین ائذیہ سراوار جذاب حضرت خالق
البرایاست الخ •

Written in ordinary Ta'liq.

Dated, 12 Rajab, 1227 Faṣlī.

No. 758.

fol. 216; lines 22; size $12 \times 7\frac{3}{4}$; $9\frac{3}{4} \times 5\frac{1}{4}$.

THE SAME WORK.

Another copy of the tenth volume, beginning as above:—

نیکوترین معتمد و عالی ترین ائذیہ الخ •

Written in Nim *Shikastah*.

Not dated; 19th century.

No. 759.

fol. 263; lines 25; size $12 \times 8\frac{1}{4}$; $9\frac{3}{4} \times 5\frac{1}{4}$.

THE SAME WORK.

The tenth volume (second *Daftar* or *Shatr*).

Beginning:—

تغایر دفتر دوم از کتاب شاهنامہ بزرگ کہ مشتمل است بر احوال
ظفر مال الخ •

Written in hasty Ta'liq.
Not dated; 19th century.

No. 760.

fol. 180; lines 19; size $13\frac{1}{2} \times 9$; 9×6 .

THE SAME WORK.

The eleventh volume.
Beginning:—

انواع محمّدت و ستایش و اقسام شکر و نیایش اله *

Written in different hands.
Not dated; 19th century.

No. 761.

fol. 299; lines 19; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 6\frac{1}{2}$.

THE SAME WORK.

Fol. 1-144. This portion, called in the subscription 'the fifth *Jild* of the *Khwarahid Nāmah*' تمام شد جلد پنجم خورشید نامه, corresponds to the twelfth volume of the entire work.

Beginning:—

زبان انسان شمع انجمن سخن و قی تواند شد اله *

Fol. 145-299. This is called 'the sixth *Jild* of the *Khwarahid Nāmah*' جلد ششم خورشید نامه, and forms therefore the continuation of the preceding portion.

Beginning:—

اماراویان اخبار و ناقلان آثار جفین روایت کرده اند که چون صاحبقران

اکبر پوست درخت اله *

Written in *Nim Shikastah*.
Not dated; 19th century.

No. 762.

fol. 272; lines 25; size 12×8 ; $9\frac{1}{2} \times 5\frac{1}{2}$.

THE SAME WORK.

Another copy of the twelfth volume, beginning as above.

Written in hasty Ta'liq.

Not dated; 19th century.

Some folios at the beginning are damaged by worms.

No. 763.

fol. 172; lines 19; size $13\frac{1}{2} \times 9\frac{1}{2}$; $9\frac{1}{2} \times 6\frac{1}{2}$.

THE SAME WORK.

This volume, called the third *Jild* of the third *Bahâr* جلد سیم، begins thus:—

جميع انواع ثنا و اقسام ستایش بلا انتہا سزاوار جناب مقدس
خداوندیست الخ •

Written in ordinary Indian Ta'liq.

Dated, 11 Shawwâl, A.H. 1257.

No. 764.

fol. 473; lines 19; size $13 \times 9\frac{1}{2}$; 9×6 .

THE SAME WORK.

This MS. comprises three books.

Foll. 1-141. In the colophon this is called 'the first *Shâfr* of the fourteenth *Jild*' تمام شد شطر اول از جلد چهاردهم بوستان خیال.

Beginning.—

آغاز جلد چهاردهم از کتاب بوستان خیال که مشتمل است بر احوال
صاحبقران امیر الخ •

The transcription of this part was completed, Muharram, A.H. 1255, in the house of Maulavî 'Âlam 'Alî, at Mahdî Bâg, Caloutta.

Foll. 142-237. The second *Shâfr* of the preceding *Jild*.

Beginning:—

آغاز شطر دوم از جلد چهاردهم که مشتمل است بر دو فصل •

This *Shatr* is dated, 5 Dulqa'd, A.H. 1254.

Foll. 238-473. Second of the two *Faṣl* of the *Khâtimah*, or the fifteenth volume of the entire work.

Beginning:—

الحمد لله الاول بلا اول و الآخر بلا آخر له •

Written in Nīm *Shikastah*.

No. 765.

foll. 188; lines 13; size $9 \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4\frac{1}{4}$.

THE SAME WORK.

The *Khâtimah* or conclusion, beginning:—

خاتمة الكتاب بوستان خیال و ذکر کدخدائی صاحبقران با ملکه اله •

In the subscription it is called the sixteenth volume. جلد شانزدهم.
بوستان خیال.

Written in careless *Ta'liq*.

Dated, 7 Rabi' I., A.H. 1200.

Scribe: زین الدین علی.

No. 766.

foll. 7; lines 13; size $9\frac{1}{4} \times 6$; $7 \times 3\frac{1}{2}$.

قصه سلطان محمود

QIṢṢAH-I SULTÂN MAḤMÛD.

A story. The name of the author is not given in the text, and the title of the work is taken from the opening line:—

Beginning:—

قصه سلطان محمود غزنوی آورده اند که روزی سلطان محمود
بر تخت پادشاهی نشسته بود اله •

The story runs thus:—

One night Sultân Maḥmûd goes round the city in the guise of a *Kûtubâl*. He happens to pass by the side of his Wazir's house, and sees a young man attempting to scale the wall of the building. Maḥmûd catches hold of the youth, who requests Maḥmûd to take

him (the youth) to his father for a bail. This is done; but the father, a pious man, refuses to release his son. Maḥmūd then takes him to one of his (the youth's) friends, who releases him on bail on undertaking to produce him in Court in the morning. The youth then relates the incident to his friend, that both he and the Wazīr's daughter were maktab-friends, and that for six months he had been visiting the Wazīr's daughter every night, when each of them recited to the other fifteen chapters of the Qurān. The youth, with his friend's permission, goes to pay his last visit to the Wazīr's daughter. Maḥmūd, who overhears the youth's story narrated to his friend, follows the youth, and finds that the two friends, after reciting the Qurān, part with each other with tears and cries, and the Wazīr's daughter promises to appear in disguise before her friend at the time of his execution. In the morning, when preparation was being made for the execution of the youth, Maḥmūd sends for the Wazīr, whom the king asks to recognise the disguised person. The Wazīr detects his daughter, to his great shame and surprise. Maḥmūd relates the story to the Wazīr, and requests him to effect a marriage between the two, which is done.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 767.

fol. 102; lines 17; size $11\frac{1}{2} \times 6\frac{3}{4}$; $8\frac{3}{4} \times 4$.

ترجمہ الف لیلہ

TARJUMAH-I-ALF LAYLAH.

A collection of one hundred tales from the Alf Laylah, translated into Persian.

Author: Auḥad bin Aḥmad Bilgrāmi اوحاد بن احمد بيلگرامي.

Beginning:—

نیایشی کہ رخسار افسانہ را بگلگونہ بیان بیار آید الخ •

In the short preface, the author says that he translated into Persian these hundred tales from the Alf Laylah at the desire of his friends.

Written in ordinary Indian Ta'liq.

Dated, 15 Dūlqa'ad, A.H. 1251.

Scribe: محمد صنعت الله مقامه لکھنؤ.

No. 768.

foll. 347; lines 19; size $13 \times 7\frac{1}{2}$; $10 \times 5\frac{1}{2}$.

قصه امیر حمزه

QIṢṢAH-I-AMĪR ḤAMZAH.

An incomplete copy of a Persian romance, without any title or author's name. It seems to be a fragment of the popular romance of Amīr Ḥamzah, the son of 'Abd ul Muṭṭalib and uncle of the Prophet. The persons, who play conspicuous parts in this version, are Abā Muslim, Miḍtāb Shāh, Naṣr Sayyār.

The MS. opens abruptly with the following Dāstān:—

داستان رفتن نصر سیار بطرف خراسان - فریاد ز دست فلک

بی بقیاد - هرگز گره بسته کس را نکشاد *

The MS. ends at the beginning of the forty-third Dāstān, with the following words:—

امیر دلاور قلعه بغداد اسلام آباد کردند الخ *

For the romance of Ḥamzah قصه امیر حمزه, see Rieu, ii, p. 761; Ethé, Bodl. Lib. Catalogue, No. 473; Ethé, India Office Lib. Catalogue, Nos. 784-785, etc.

Written in ordinary Ta'liq.

Not dated; 19th century.

THE END.





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N.C.

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